1941

The Christian Century

Published Weekly

Prisoner of the Vatican

By Romulus

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The Dilemma of Conscience

An Editorial

What Should We Do Now?

By E. Stanley Jones

Protestantism Finding Itself

An Editorial

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In This Issue

E. STANLEY JONES

is known throughout the world as a Christian missionary and evangelist who speaks with peculiar power to the conscience of this age. Readers of The Christian Century already know of the way in which Dr. Jones, after finishing his tour of the country with the National Christian Mission last spring, postponed his return to India in order to work for peace here. They cannot know of his ceaseless efforts to bring to a peaceful conclusion the negotiations between the United States and Japan. Indeed, that is one of the "behind the scenes" stories which can only be told after the war. Dr. Jones will continue to work in this country for an indefinite period. His permanent address is 150 Fifth Avenue, New York city.

THOMAS D. ELIOT

is professor of sociology at Northwestern University, and has served on the faculties of the University of Pennsylvania, Columbia, Oregon and the State College of Washington. He is the author of *The Juvenile Court and the Community, Outlines of Social Economy* and *American Standards and Planes of Living.* During the First World War he served in the office of the surgeon-general.

ROMULUS

concludes with this issue the widely discussed series of nine articles on "The Church of Rome at Home." As our readers know, "Romulus" is the pen-name of a veteran journalist who for many years represented a leading American newspaper in Rome.

The CHRISTIAN CENTURY

December 31, 1941

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Calendar of Coming Events

Dec. 27-Jan. 3. National Assembly, Student Christian Association, Oxford, O.
Dec. 29-Jan. 2. National Methodist Student Conference, Urbana, Ill.
Dec. 30-Jan. 2. Annual Methodist Conference on Ministerial Training, Evanston, Ill.
Dec. 31-Jan. 2. Conference for Evangelical College, University and Seminary Students, Naperville, Ill.
Jan. 4. Ford Hall Forum, Boston; Vincent Sheean, speaker.
Jan. 4-11. Universal Week of Prayer.
Jan. 5, 6. Association of Methodist Schools and Colleges, Cleveland, O.
Jan. 6. Grand Traverse Baptist Association, Traverse City, Mich.
Jan. 7. Osceola Baptist Association, Evart, Mich.
Jan. 9. Grand River Baptist Association, Belding, Mich.
Jan. 9-12. Home Missions Council, Trenton, N. J.
Jan. 11. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis L. Mann, speaker.
Jan. 12-15. Foreign Missions Conference, Trenton, N. J.
Jan. 12-16. American Institute of Cooperation, Atlanta, Ga.
Jan. 13. Kalamazoo River Baptist Association, Battle Creek, Mich.
Jan. 13. Shiawassee Baptist Association, Lansing, Mich.
Jan. 14. St. Joseph River Valley Baptist Association, Three Rivers, Mich.
Jan. 15. Hillsdale Baptist Association, Coldwater, Mich.
Jan. 16. Jackson Baptist Association, Parma, Mich.
Jan. 18. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 18. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; André Morize, speaker.
Jan. 19. Lenawee Baptist Association, Tecumseh, Mich.
Jan. 20-22. Interdenominational Missionary Assembly, Jacksonville, Fla.
Jan. 20-22. University of Tennessee Mid-Winter Convocation, Knoxville; Ralph Sockman, speaker.
Jan. 21. Wayne Baptist Association, Holly, Mich.
Jan. 21-23. Interdenominational Missionary Assembly, Daytona Beach, Fla.
Jan. 22. Flint River Baptist Association, Flint, Mich.
Jan. 23. Federal Council of Churches, Executive Committee, New York city.
Jan. 23. Huron Baptist Association, Port Huron, Mich.
Jan. 24-26. Child Labor Day.
Jan. 25. Ford Hall Forum, Boston; Rockwell Kent, speaker.
Jan. 24-28. Interdenominational Missionary Assembly, Miami, Fla.
Jan. 25. Southeast Youth Conference, Miami, Fla.
Jan. 25. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Francis S. Hutchins, speaker.
Jan. 25-27. Interdenominational Missionary Assembly, Ft. Lauderdale, Fla.
Jan. 26. Saginaw Valley Baptist Association, Saginaw, Mich.
Jan. 26. Nebraska Council of Churches, Lincoln.
Jan. 26-29. Ohio Pastors' Convention, Columbus.
Jan. 27. Alpena Baptist Association, Alpena, Mich.
Jan. 27-30. Methodist Missionary Council of the Southeastern Jurisdiction and Woman's Society of Christian Service, Nashville, Tenn.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, DECEMBER 31, 1941 NUMBER 53

EDITORIAL

Two Ways to Celebrate The Bill of Rights

MANY Americans are still talking about the way in which the nation celebrated the 150th anniversary of the adoption of the Bill of Rights. The radio networks were cleared for the event; top-ranking Hollywood stars donated their services; at the close the President of the United States delivered the vigorous address from which we quoted in these columns last week. The whole occasion was planned to make clear the nature and importance of the "freedoms" guaranteed by the first ten amendments to the Constitution, and dramatically achieved its purpose. In particular, the celebration emphasized the foremost place which religious freedom holds among precious American rights. That was on December 15. On that same day a judge in the juvenile court at Topeka, Kansas, sentenced a mother to prison for a year and bound over her two sons, one 14 and the other 9, as wards of the court for refusing to salute the flag in school exercises. It was, of course, another of the familiar—far too familiar—Jehovah's Witnesses cases. The American people as a whole have little sympathy with the extravagances of the Witnesses, either with their ideas or with the ways in which they promote them. Nevertheless, there is something wrong when on one day the nation can turn itself inside out to celebrate such a heritage as the Bill of Rights and a judge can send a mother to prison for exercising what she believes to be freedom of religious belief. The two things just don't go together.

Russia Has Her War Aims Ready

SINCE WE COMMENTED on the interview which Ambassador Litvinov gave the press on his arrival at Washington a copy of the official transcript has been received from the Soviet embassy. Careful reading shows that the interview was even more illuminating than the extended newspaper reports indicated. Especially in his interchanges with the reporters the Russian ambassador cast much light on some of the darkest corners of the current European situation. One answer seems to us particularly enlightening. A reporter asked: "It has been said that the peace may be harder to win than the war. Do you have any ideas about after the war is over? What settlement to prevent another war?" To this Mr. Litvinov replied: "That is a very important problem. We are quite prepared to discuss this problem with our allies, even now." A moment's reflection will show that what Mr. Litvinov was really saying is that the Russian government has her war aims formulated and that she would like to clear with Great Britain and the United States on them *now*. Every encouragement should be given her to do so. It is important that she should, first for the reassurance of her allies, and second to assure the rest of Europe and the world. Mr. Litvinov's declaration has an added importance, however, in that it raises the question: If Russia is ready to make known her war aims now, why not the other allied governments?

What Will Hitler Do Now?

EVIDENCE is rapidly accumulating that Hitler is really in serious difficulty. So startling, in fact, is the news coming from Russia, from Libya and from inside Germany that the American public is showing signs of increasing skepticism. It all sounds too good to be true! Yet there has been no serious attempt from Berlin to dispute the Russian claims of advances all along the eastern front or of British claims to be driving the Axis forces in precipitate retreat in north Africa. Neither has any explanation been offered for the virtual cessation of activity by the German airforce or for the weak nature of the attempts to reinforce the hard-pressed troops in Libya. Russian claims that the nazis have suffered a genuine rout are obviously exaggerated; a glance at the map shows that. It does begin to look, however, as though they have been dealt a major defeat. Added to the military news is the admission made by Dr. Göbbels—who was careful to announce that he was speaking by order of the führer—that the Russians now surpass the German armies in both numbers and equipment, the necessity to appeal to the

German civil population for garments to keep soldiers on the eastern front from freezing (this in an army which has prided itself on being prepared to the last bootlace!), and Hitler's personal assumption of command of the army. If such reports as these had come early in the war, instead of after more than two years of unrelieved German triumphs, they would have been hailed as a sign of an impending nazi breakdown. And what will Hitler do now? There are many speculations, but what move is open to him which can equal in importance the moves against Britain and Russia which he has already lost? If he should invade Spain or Turkey, he would still be fighting in what Mr. Hoover has called the "suburbs" of the war. It is going to take more than control of the Mediterranean, or even of the Suez canal, to win this war. Unless the Allies are caught flat-footed by Hitler's next move, as they were at Honolulu and Singapore, no move which he can make now will hold out the prospect of a final German victory. It begins to appear that history's mightiest army has been able to win only a stalemate.

On the Defensive in The Pacific Area

THE WAR in the Far East—which would be the Far West to us if that phrase had not acquired another meaning for Americans, and if a nomenclature reflecting the British point of view had not already imposed itself even upon China, Japan and the "East" Indies—is still chiefly a war of defense for the American and British forces, and this in spite of whatever aggressive movements the American fleet may be carrying out under cover of secrecy. Japanese landings in the Philippines have been costly in men and equipment, and the expeditionary forces have been held at the bridgeheads; but landings have been made at several points and the coastal positions occupied have been maintained. The most direct threat to the Dutch oil fields has been the gaining of a foothold on the north coast of Borneo, where opposition was slight and the only serious counter-blow was the blowing up of the oil wells of Sarawak. By far the most serious feature in the Far Eastern situation is the tightening of Japan's grip on northern Malaya. Three hundred miles of jungle still separate the Japanese lines from Singapore. To traverse that jungle, even against a numerically inferior opposition, will be a gigantic undertaking. Japanese forces in Malaya are estimated at 200,000, to 70,000 British. Singapore is undoubtedly the focal point of Japan's major strategy of attack. The assaults upon the Philippines are doubtless intended to keep American sea and air forces busy there; the attacks on Wake and Midway, which still hold out, are to prevent their use as steppingstones to the scene of combat; and such random raiding as the sinking of an American tanker by a submarine twenty miles from the California coast is designed to intensify efforts for home defense at the expense of an all-out commitment to the struggle in the place where this war will be decided. The swift replacement of the highest commanding officers of the land, sea and air forces in Hawaii, and the appointment of a commission to determine the reason and the blame for the Pearl Harbor disaster, fortify the country's morale—if the commission shows itself willing to place the blame where they may find it to belong, no matter how high they may have to go to find the culprits.

Lowell Mason and Church Music

LEAF THROUGH a hymnal the next time the sermon grows too wearisome and you will be astonished at the number of familiar tunes which bear the name of Lowell Mason. "Nearer, my God, to Thee," "Blest be the tie that binds," "From Greenland's icy mountains," "My faith looks up to Thee," "O, could I speak the matchless worth"—the list could be extended through at least a score of titles. Musicians have a tendency to sniff at Lowell Mason in these days, and doubtless the celebrations of the 150th anniversary of his birth, which are to be held next week, will hear many a learned exposition of his shortcomings as a musician. But Lowell Mason was no mere tunesmith. The first hymn book which he published, in 1822, contained more Beethoven, Haydn and Mozart than Mason. And he probably did more to rescue singing in the Protestant churches of America from the "holy swing" of the camp-meetings than any other one man. The churches do well, therefore, to mark this anniversary at a time when once again good singing is so clearly on the gain. One of the most encouraging signs in contemporary American church life is the improvement in church music, and Lowell Mason deserves recognition as a pioneer in that field. Moreover it needs to be remembered that, whatever Mason's lack of pretension as a composer, he wrote hymns that congregations were able to sing and that had that indefinable quality which is able to stir the emotions of the singer. One sometimes suspects that modern composers of hymn tunes, whatever their technical competence, are frequently guilty of underestimating the importance of those two virtues.

Victory a Benediction, Say Catholic Bishops

A COMMITTEE of Roman Catholic bishops, appointed at the last annual meeting of the American bishops of the church, has issued a statement on the war which begins with these words: "In the clouds of war we must think of peace." That is perhaps the most important single pronouncement in the whole statement. It brushes aside at once such a sentiment as that frequently heard over the radio that the objective of this war is "the total destruction of the Japanese empire," or that similar statement, which lately appeared as the climax of an editorial in Secretary Knox's *Chicago Daily News,* to the effect that we must not think of peace now but only of victory. The bishops are right. In the midst of war we must think of peace. At the same time, it is a rather heroic act of faith for them to say also, as they do, that our "victory will mean not a triumph of might but a benediction for all the world." We hope it will. All thoughtful and right-minded Americans are determined that it must. But that happy consummation, which is devoutly to be wished, will not come about automatically or merely by pious wish-

ing. A benediction for all the world is not the natural outcome of any war. The natural outcome of war is victory for the stronger side. The natural consequence of that is an imposed peace on terms which the victor deems advantageous to himself and punitive for the defeated. And the natural outcome of that is another war. It is very difficult to exorcise from any war the evil spirit of *"Vae Victis!"* The Catholic bishops hope that, when victory has been won, the government will be, and that the church will help it to be, "the instrument of Almighty God for the setting up of a New Era in which human rights, human dignity, human freedoms, and a sane human solidarity will offer to all peoples prosperity and a chance for the pursuit of happiness." Amen and amen. But if we do not keep remembering that all the time we are fighting, and begin planning for what we are going to do with our victory even before we win it, there is not a chance that it will work out that way. Such arrangements are not the "natural" acts of exhausted and exasperated victors, driven by the passions of conflict and haunted by the unrest at home which always follows wars.

Some New Methods of War Profiteering

ALWAYS when there is a war, or any other great emergency which calls for cooperation and sacrifice, there are some who find in it only an opportunity for personal gain. We know the story of some of the war fortunes of 1918. There were nauseating scandals in connection with the Spanish-American War, short as it was, and the Civil War. Whether or not Mr. Frank Cohen, ex-Congressman Charles O. West and ex-White House confidant Thomas Corcoran belong in the category of those who are trying to get a cut out of defense contracts will not be fully determined until a Senate investigating committee has finished its work. There are many others, personally less important than the last two of these, whose affairs need investigating. Very likely no laws have been broken. One must be careful about charging indictable offenses, and men who are after easy money at the expense of the public in perilous times generally have good legal advice. Mr. Cohen, according to the testimony, takes five thousand dollars of his own money, borrows a few thousand more, makes a down payment on an interest in an "ordnance company," and gets contracts for $38,000,000 worth of government work at prices which Senator Wallgren calls "outrageous and ridiculous." Mr. West sues Mr. Cohen for $687,000 in "commissions" for getting him the business. Mr. Corcoran, besides being apparently involved in some way in Mr. Cohen's affairs, has testified to the committee that he has received more than $100,000 this year in "legal fees" in connection with defense contracts—but never, never for using his influence with the government. But he added: "I do not know, and I feel quite sure no one else knows, just what 'influence' means." These stories about fat "legal fees," and the wide spread between the prices at which speculative dealers pick up materials from sub-contractors and the prices at which they sell them to holders of government contracts, and the unearned increment that is being garnered by contract brokers—these do not read well against a background of sincere appeals to the common people to join hands in the spirit of sacrifice for a common cause.

Blessing a Warship

THE LATEST number of the *Church Times* of London to reach this country contains an account of the religious service by which the British destroyer Lively was blessed and sent forth to battle. Shortly after the Lively bore an important part in the battle in the Mediterranean in which two Italian convoys were almost completely destroyed. The service aboard the warship opened with scripture passages, that from the Old Testament taken from the 107th Psalm and the New Testament lesson the familiar passage from Ephesians which begins, "For we wrestle not against flesh and blood." Then the whole ship's company joined in this form of "bidding":

The Captain: Bless our ship.
The Ship's Company: May God the Father bless her.
The Captain: Bless our ship.
The Ship's Company: May Jesus Christ bless her.
The Captain: Bless our ship.
The Ship's Company: May the Holy Spirit bless her.
The Captain: What do ye fear seeing that God the Father is with you?
The Ship's Company: We fear nothing.
The Captain: What do ye fear seeing that God the Son is with you?
The Ship's Company: We fear nothing.
The Captain: What do ye fear seeing that God the Holy Spirit is with you?
The Ship's Company: We fear nothing.

The ship was then blessed by the officiating clergyman, and the service closed with two prayers, the singing of "O God our help in ages past" and of the British national anthem. The captain is quoted as explaining that he had arranged for this service, which was held just after the crew came aboard, "because in wartime so many ships are launched and built with no ceremony." We have no desire to discuss the religious impulse which lay behind the blessing. Was it a more fitting ceremony with which to send a ship to battle than would have been the breaking of a bottle of champagne over its bows?

Camacho Pledges His Cooperation

WHILE Mexico has not declared war upon Japan, President Camacho has publicly stated the intention of his government fully to cooperate with this country. Lest Americans believe that this came to pass almost automatically after the United States had declared war, we recommend careful reading of the letter on page 1647 from our staff correspondent in Mexico City. The Mexican president's action was taken in the face of powerful political considerations which pointed, if not to an opposite policy, at least to rigid neutrality. With the good neighbor policy fresh in our minds, it is too easy to forget the long years of dollar diplomacy, the shelling of Vera Cruz by the American navy, the punitive expeditions by

American armed forces into Mexico, the relations of our oil companies to Mexican sovereignty. But the Mexican's memory is longer. He has not forgotten. His memory serves as fertile soil for Japan's pretension that she is the champion of the oppressed peoples of color throughout the world, and for other Axis efforts to spread disaffection of the kind that was attempted during the First World War. So, while President Camacho's statement is welcome, we do well to recognize that the only finally effective reassurance of Mexican mistrust must come from this side of the Rio Grande. We must now, before this war is ended, provide indubitable assurance that the era of "Yanqui imperialism" is ended forever. We must show our readiness to settle with fairness and equity all the points which are still at issue between the two countries and to respect with meticulous care the sovereignty, not only of Mexico, but of all the states of Central and South America. Further, at the earliest possible moment we must issue a statement of war aims which squarely meets and finally puts to rest Latin American apprehensions concerning our ultimate intentions. This latter step has become especially important since the occupation of Dutch Guiana.

Retrospect

FOR MANY YEARS it has been the custom of this paper to close each volume with an editorial review under the title which has become familiar to our readers, "Retrospect." In each review an attempt has been made to summarize and evaluate the principal developments in foreign and domestic affairs and in the life of the churches for the twelvemonth just closing. No such attempt will be made this year, for we lack both perspective and heart for the task. Neither do we believe that our readers are approaching the end of this year in a retrospective mood. For Americans, a great dividing line has been thrust across their history by the events of December 7 and the days immediately following. So recent are these events, so tremendous their impact, that the people of this nation find it as yet impossible to do much thinking about the past. For the moment, they must live in the present and seek from this tragic necessity to wrest a better future.

To say this is not to belittle the fact of the past, or its importance. Neither is it to deny that the past has created this bitter present. Past deeds are in the record, and the contemporaneous comments on those deeds are in the record. The Christian Century itself is a part of this record. Its opinions, its analyses of the process by which the nation became involved in war, and its attempt to envisage the consequences of our involvement and to evaluate the meaning of the war for civilization—these are all in the record. Nothing has happened to cause us to change in any substantial particular our analyses and opinions as to what war would mean to America and the world. But the examination of all this, and of all the events up to the attack on Pearl Harbor, will be scrutinized by the historians of the future with a rigor such as has been expended on few periods. At the moment, the whole body of our people is caught up in a whirl of events which makes calm reflection and impartial judgment virtually impossible.

Yet one need not completely abdicate the effort to understand what is happening amid this confusion which surrounds us. There are at least a few conclusions which may be drawn concerning the events of the past months with fair assurance that they will stand up under the tests which future historians will apply. In the life both of the nations and of the churches there have been certain developments which can be marked now as plainly as they will be seen a year, or ten years, hence. And it may be well to note at least a few of these before this year of ill omen closes.

World politics during the year has, of course, been not simply overshadowed by the war; it has been absorbed in the war. The two have coalesced to become one entity. Even those few nations which cling to a precarious neutrality live without respite in the atmosphere created by the war. This, then, is the first fact to bear in mind in any thought upon the year now closing—it is the year in which the war became world-wide in a sense surpassing that of any war in history. Men will continue to speak of a First World War and a Second World War, but the scale of the latter now dwarfs that of the former conflict. A major combat now rages in the Pacific; the people of the Antipodes face the threat of invasion. It remains only for the war to sweep over South America and literally every major portion of the earth will be involved. So the task of making peace, when the time for making peace comes, has been made a world-wide task. The responsibilities which it will impose will far surpass, in difficulty and, do we dare to hope, in opportunity, those which overbore the men of Versailles.

Another year of war has brought, moreover, the first important check to the ambitions of Germany. We are thinking now not in terms of local gains for the opponents of the Axis, but of the major, the fundamental failure with which Hitler must now reckon. During the year just closing, despite the titanic exertions of the most powerful army the world has ever seen, the German führer has been thrust back in frustration from his two major goals. He has failed to smash Britain and he has failed to smash Russia. All the other successes which he has gained in overrunning the Balkans, Crete, wide expanses of the Ukraine cannot outweigh this failure. It may well, in the event, prove to have had a decisive influence on the war's outcome.

Among the churches it is already clear that this year will be remembered for certain gains, all closely related to the war. To be sure, there has been much confusion of counsel, but there has been much healthy searching of heart. As a result, the struggle to preserve Christian pulpits from the preaching of hate or from incitement to a blind nationalistic partisanship has been maintained as never before in time of battle. Coupled with this has grown a genuine spirit of ecumenical fellowship, uniting Christians and their churches across boundary lines, and reaching its most convincing expression in the general outpouring of funds for the support of the so-called orphaned missions. Finally, the year will be remembered in the his-

tory of the American churches for the decisive step toward future unity in the work of Protestantism taken when hitherto separate and partially overlapping interdenominational agencies voted to support a plan to merge their functions in a single corporate body, unitedly carrying the joint interests of all the churches.

The year that is closing has been a period of agony and confusion. The year ahead lies shadowed in doubt; it will bring tragedy into millions of lives, and perhaps into the life of the churches. But Christians move forward into it sustained by a growing confidence in the mission of the church, by a growing conviction of the church's responsibility for the nature of civilization, and by a growing faith in the adequacy and immediacy of the Christian gospel. Other ties are sundered, other hopes have flickered out. But it is still possible for Christians to enter the future, somber as is its portent, singing:

> Brother clasps the hand of brother,
> Stepping fearless through the night.

The Dilemma of Conscience

IT IS ONLY a generation since the problem of war became a moral issue in the general conscience of the Christian West. Up to the time of the First World War there had been certain small Christian sects, notably the Quakers, the Mennonites and the Brethren, who condemned war as un-Christian and refused on conscientious grounds to participate in it. But though they had borne consistent witness to their conviction through several centuries, their doctrine had not spread beyond their own small and rather insulated groups. They were simply regarded as more or less queer persons.

Since the First World War there has been a phenomenal spread of pacifism. The Quaker insight is no longer confined to Quakers, but is held by large numbers of Christian leaders in all churches, by many intellectuals whose approach to the question is not specifically religious, but rational and ethical, and by hosts of youth, especially in the colleges and universities. How formidable this movement has become in the churches may be partly indicated by the public announcement more than a year ago of some fifty of the most influential Christian ministers in the country in which they declared categorically that they would not take part in or support any war. No more lustrous names can be found in the roster of American Protestant clergy than Abernethy, Buttrick, Bowie, Chalmers, Day, Diffendorfer, Fosdick, Georgia Harkness, Holmes, Stanley Jones, Palmer, Sockman, Tittle, to name no others, all of whom publicly took this pledge. In Great Britain, the strength of the pacifist movement has been tested for more than two years in the crucible of actual war, and is showing an amazing vitality. The world movement of pacifism has been strongly reinforced from outside Christian countries by Mahatma Gandhi in India, who implemented non-resistance with the political weapon of non-violent non-cooperation.

War has at least been thrust into the general conscience. It is, we believe, the most disturbing question in the whole field of morals. Ever since the other world war, the pages of The Christian Century have been an open forum in which anyone who had an enlightening word to speak upon it has been welcomed. This hospitality will continue. Editorially, we have not participated in the discussion to the point of espousing the position of either side. Now that the United States has entered the war, the problem has passed from the academic level to the level where actual decision has to be made. We believe that our readers will attend with something more than patience while we lay before them such thoughts as we have on the subject.

To fight or not to fight—that is the way the question confronts the conscience of the individual citizen. By fighting is meant the killing of our fellow men, under the command of the state—our fellow men who no more than ourselves are guilty of any wrong. We will not be misled by the fallacious analogies of war with the use of police force, or with force in general. Nor by analogies with martyrdom. All will subscribe to the doctrine that a man should willingly die for his country. But war is not martyrdom. No soldier goes forth to die for his country; he goes forth to kill for his country. This is the primary and full intention for which he became a soldier. The argument of the pacifist is directed at this primary intention. Behind his argument, and pervading the whole of it, stands the major presupposition of the absolute inviolability of human life. The pacifist says that he cannot kill without violating the law of God who has decreed the unqualified sanctity of the human person. If the state orders him to fight, he must obey God rather than men. To kill a fellow man is sin.

The soldier, that is, the reflective soldier who faces the war question candidly, cannot state the issue so simply. (For brevity's sake we shall use the term "soldier" to denote one who fights in or supports war.) He may agree with the pacifist that war is morally wrong, but he is conscious of another moral consideration which the pacifist disregards. He feels bound—morally bound—*in an actual war situation* to subordinate his personal conviction to the corporate will of the community whose life he shares. To do otherwise, he feels, is to carry his private conscientious conviction to the point of moral egotism. And when the very life of the community is at a crisis, this egotism, he would say, is sin. As for the will of God, he would affirm that no individual man knows clearly enough the will of God to justify him in acting contrary to the corporate will of the community when the life and liberty of his national community itself is at stake.

It is important to recognize that neither the decision of the pacifist nor that of the soldier is a satisfactory decision —morally satisfactory. The controversy between them is inconclusive and interminable so long as it is carried on in the terms of simple morality, that is, in the framework of right versus wrong. It is assumed on both sides that the issue is a moral issue, and that each is free to choose or to reject the right course. The pacifist is perhaps more sure that he has chosen the right course than is the soldier. But the pacifist does not escape guilt by refusing to fight. He involves himself in guilt even as he chooses what he

believes is the right. The soldier does not escape guilt by fighting. He involves himself in guilt by fighting.

The guilt of the pacifist is his severance of himself from the corporate life of his national community in an act which leaves the treasures and the destiny of the community to be preserved by others. He cannot shake himself free of the haunting consciousness that he might—he just might—be wrong, or of a certain ethical squeamishness in the thought that others are fighting for the integrity of his community while he holds aloof. He cannot escape this inward distress of conscience, because, rationalize his position as he will, *he cannot help* preferring victory for his own country to victory for the enemy country.

For the poignant fact is that he cannot do what his conscience says he must do. He cannot—he literally cannot—dissociate himself from the *war*. He is involved in it willy nilly. His every act as a civilian is part of the war effort, from the paying of his taxes to the faithful performance of his job, whether that job be welding metal or preaching a sermon. Going to a c. o. camp does not dissociate him from the war. In accepting assignment to the camp he acknowledges the authority of the war department as truly as does the man who has been assigned to the fighting service.

Moreover, the pacifist has to live with the consequences of the war. If his national community is defeated, he must share with his fellow countrymen whatever hardships and restrictions on the common life the victor may impose, and in addition bear their taunt, of whose justice his conscience cannot fully absolve him:

"We fought at Arques, and you were not there!"

Nor can he escape the benefits of victory—the security, the material gains, the political and spiritual liberty which may be won or preserved by others who did fight. We say he cannot escape these benefits, and he will not try to do so—he *has* to accept them.

The soldier also involves himself in guilt. His is the guilt which the pacifist tries to escape—the guilt of killing his fellow men. He will always be haunted by it. That night in no-man's-land when he thrust his bayonet through a fellow man as innocent as himself of any wrong—he cannot forget the horror of it, but neither can he wash away the guilt of it. Should he have trusted his own private conscience and chosen the way of the pacifist? He chose what he believed to be the greater good, but his conscience accuses him for accepting the great evil, and he can never be sure which good was the greater and which evil was the worse. The airplane pilot who drops his bombs upon a sleeping city, killing soldiers and civilians, cannot shake himself free of the accusing thought that he has slain his brothers who, as men, cherish no hate toward him and whom, as men, he has no cause to hate, and that he has made fatherless little children like his own.

The nation has its own way of silencing or smothering such questionings which arise from the humane inner spirit of the soldier. He will be cited for honors. His name may be proclaimed throughout the land. A medal may be pinned upon his breast. If his deed was peculiarly vital to the strategy of action, he will have won what will be called "immortality." And he will accept this acclaim in all humility. Within the code of war, he has done his duty. But because he is a thoughtful soldier, there is a margin of his conscience to which the code of war does not stretch, and from that margin there will evermore steal into the center of his consciousness an insistent questioning of the righteousness of his act.

When their country is at war, both the pacifist and the soldier are involved in guilt—because neither can escape the war. No "sinless position" can be found. Neither can escape his implication in the solidarity of the nation's life. Neither can escape the necessity of doing evil when the life of their country is at stake. The pacifist is not a "perfectionist," as his critics charge, neither in fact nor in pretension. The pacifist chooses one horn of an ethically insoluble dilemma. The soldier chooses the other horn. Neither escapes moral guilt thereby.

Apologists for war come forward at this point with a proposed solution of this dilemma. Certain of our theological mentors, addressing the distressed conscience, concede that war is a terrible evil and that there is right and wrong, good and evil, on both the pacifist's and the soldier's side. But, they affirm, life is made that way. All human decisions, even the noblest of them, are tainted with some evil. This, they point out, is notably the case in the realm of citizenship or politics where the citizen never has a chance to make a pure ethical decision. In all his decisions he compromises his ideals. His duty is to weigh the relative rights and wrongs and to choose the greater good or the lesser evil.

The dilemma in which the pacifist and the soldier are both caught is therefore, so these apologists affirm, only a particular case illustrating the relativity which pervades the whole range of our ethical behavior. In a world in which all our moral decisions are of necessity relative, and all right choices are alloyed with evil, the conscience should not gag at doing the evil necessary in waging a righteous war. And how shall we determine whether the war is indeed a righteous war? We are to determine it by the same method. It is our duty to weigh the right and wrong on both sides of the conflict and take our stand on the side which allies us with the preponderance of right.

There is just enough truth in this mode of reasoning to make it plausible. But it is more specious than profound. It is an ethical obscurantism which has, we think, been used all too widely to soothe the conscience. It may offer a practical way out of their dilemma for those who do not examine its premises carefully, but it leaves the more critical conscience unpersuaded—that of the pacifist, obviously, but hardly less that of the soldier who faces, even furtively, the monstrous evil of killing his fellow man. It is not necessary to dwell on the individual aspect of the dilemma which this "solution" fails to solve. But a disconcerting question arises in connection with the method of determining whether this is a righteous war. How does it come about that in weighing the rights and wrongs on both sides of the conflict the balance is always found to be in favor of *our* side—whether we be British or Germans, Americans or Japanese? It is a poor ethical guide which leads to such contradictory conclusions.

Moreover, any claim that a war is righteous is unrealistic. It is doubtful that the ethical righteousness of

its cause is ever the activating motive of a nation's belligerency. It fights because it wants something, or fears something, or to keep something it already has. However it may clothe its cause in righteous idealism, these are the activating considerations which move it to fight. And whatever idealistic values do come to depend upon the outcome of the struggle, they are not primary and integral, but concomitant and contributory. They are, so to speak, accessories after the fact.

Conscience meets its problem in the form which demands a decision only when war has become an accomplished fact. War automatically creates a new situation. For us the war is here. It is no longer a future contingency. It is an existential reality. It is a thing as objective and substantial as yonder mountain. The problem which every citizen has to decide is one in which the relativity of rights and wrongs prior to the war is irrelevant. To insist upon dragging forward the question of the righteousness of our cause is to obscure the actual present issue and to clutter up the conscience of the citizen at a point where stark reality demands a definitive decision.

When the government has committed the nation's destiny to the arbitrament of gun and tank and bomb, every citizen faces three simple questions, and the question of righteousness is not among them: Do I want my country to live? Do I want its independence preserved? Am I willing to do the monstrous evil which war requires in order to maintain the power upon which the independence of my country now depends? These are the naked and inescapable questions which create the dilemma in which conscience is caught, and which define the issue between the pacifist and the soldier.

The controversy between the pacifist and the soldier is, we have said, inconclusive and interminable in the form in which it has been cast. So long as the issue is debated as a question of right and wrong the deadlock cannot be broken. Nor is the tension eased by transferring the problem to the religious plane and referring the decision to the authority of Christ or the will of God, *if it is still conceived as a question of right and wrong.* It is the imperative of Christ that, more than any other cause, creates this problem for the modern conscience. The will of God for man does not operate in a vacuum, or in some transcendental realm. We come upon it only in the concrete situation. Perhaps we shall find, as we think more deeply into the matter, that the very dilemma itself is set for us by the will of God. If so, we shall then see that our attempts to escape it by searching for a moral exit are vain.

The conscience of the pacifist and the conscience of the soldier both forbid any attempt to state their dilemma in terms which wash away their guilt. They demand that the stark reality which they face be not oversimplified and that the position of either be not hallowed by calling it righteous. Their choice cannot be reconciled with any moral ideal—rational or Christian. Neither is heartwhole in his choice. There is a soldier in the breast of every pacifist, and a pacifist in the breast of every soldier. Each in choosing the right knows that he chooses also the wrong. Each in pursuing the good knows that he is caught in the toils of evil. The thoughtful and conscientious citizen, be he pacifist or soldier, cries out like Paul, from the depths of his moral frustration: "O wretched man that I am, who shall deliver me?"

* * *

Regretfully, we shall have to suspend our discussion at this point. In our next issue and perhaps in further issues, we shall try to suggest another and what seems to us a truer way of regarding the dilemma which the spread of modern pacifism has created for the ethical and religious conscience.

Protestantism Finding Itself

THE MOST IMPORTANT advance in Protestant cooperation in a generation is the prospective merger of interchurch agencies which was reported in the news columns of The Christian Century last week. While the action of the Atlantic City conference cannot in the nature of the case be final, the approval there given by two hundred representatives of the eight national interchurch organizations to the proposal to unite their identities and functions into a single corporate body will go a long way toward successful negotiation of the several hurdles which yet remain. Henceforward, discussions of the desirability for further cooperation will be lifted from generalities to a practical examination of the ways in which the interests and values which are now served by the diversity of many organizations may be better served through their unity.

The one fact which is most propitious for the future of interchurch cooperation is that the present move toward unity has its beginnings and its growth in each of the major interests of the churches as represented until now through separate organizations. It is not a move which one of these bodies has "sold" to the rest; it is a common response to a common perception of what the situation requires. The first move toward cooperation, for example, came from the leaders of religious education. Almost a decade ago Mr. Russell Colgate, who was until his recent death for many years president of the International Council of Religious Education, invited the staffs of several of the agencies to be his guests at a dinner in New York. That was the first of the fertile seeds which bore good fruit at Atlantic City. This major joint concern of the churches contributed to the Atlantic City conference its chairman, Luther A. Weigle, who happens also to be president of the Federal Council of Churches during this biennium; Roy G. Ross, general secretary of the I.C.R.E., who urged the merger of interchurch agencies on the ground that it would expedite the formation of a much needed general board of planning of the Protestant churches; J. Q. Schissler, secretary of religious education for the united Methodist Church, who made the original motion to approve the formation of a single corporate agency; Professor Paul Veith of Yale, who advocated the plan as making possible a much needed united program of research, and others.

Representatives of state and local councils of churches, which in the aggregate constitute the largest single coop-

erative effort in Protestant America, were also prominent in the discussions, as their work also will be facilitated by merger. John A. Harms, secretary of the Maryland council of churches, advocated merger because unity will provide a better spiritual climate for Protestantism. Hugh C. Burr, secretary of the Rochester federation, urged the necessity of relating local cooperation to a united national program, pointing out that the man in the pews will neither understand nor support a cooperative movement which cannot achieve cooperation between its local and its national offices.

Another stream of interest in unity flowed through the Home Missions Council. A home missions secretary, Herman N. Morse, of the Presbyterian board, had done the major work on the careful study report which served as the foundation of all the work at the Atlantic City conference. No person was more influential in achieving the final outcome of the conference than this scholarly secretary, who knew from detailed study how the aims and programs of the organizations overlap and from long experience in the national administration of a church program what unnecessary duplication is costing American Christianity. The Home Missions Council was one of the first to work out comity agreements to prevent community competition and in recent years it has had much experience in administering projects in which all the churches had an interest but which none could do adequately alone. Among home missions leaders who spoke at Atlantic City in favor of merger were G. Pitt Beers, Baptist, Mark A. Dawber of the Home Missions Council, and M. R. Zigler, Church of the Brethren.

A third stream of influence for unity comes from the foreign missions bodies as represented in the Foreign Missions Conference. Through Eric M. North, Methodist general secretary of the American Bible Society, they expressed the conviction that "as the structure of American evangelical action develops and whatever the structure may be, the missionary concepts and agencies must be in the heart of the total cooperative organization. . . . The program of the Christian enterprise has an essential unity that needs to be emphasized and practiced." To this they have borne effective witness on many foreign fields. Not the least of the influences felt at Atlantic City was the necessity of developing in the structure of American interchurch cooperation an agency parallel to and commensurate with the growth of cooperation in other lands. Their chief concern is that their cooperative activities, which include more than sixty denominations, shall not be diminished by too binding a tie, since other agencies have so far not secured the cooperation of more denominations than the International Council's forty, or the Federal Council's twenty-four. They also rightly insist upon retaining freedom to maintain and strengthen their relationships with numerous National Christian Councils abroad. There was the fullest accord with these reservations and an agreement that they must be accommodated.

The news report carried in these pages last week described the important contribution which the Federal Council made to the conference. The story might be indefinitely extended. What has been said here shows that at Atlantic City, many streams which had coursed in parallel channels mingled their waters for once and found that they could flow together. What thus happened once can and must become a permanent achievement.

Old Folks in Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I propose to put in a plea for, or more simply to suggest, a new attitude toward the old folks in our churches. It must be admitted that they have a place there already. Certain are regarded as the somewhat stern defenders of tradition who when some change is proposed say either "Wait till I'm gone" or, more fiercely, "You will only proceed in that direction over my corpse" or, less rhetorically, "After my resignation." Others are held in reverence and love; they are seen as the ripening corn on some golden evening, soon to be reaped. Others are perhaps a little tiresome with their recollections of an earlier day, which shines the more brightly as recent things fade.

But do we remember not so much what they give as what they need? Do we think of them not as nearing an end but on the eve of a beginning? Do we know of them not what they were in 1900 but what they will be soon, perhaps in what we call 1942?

It is not uncommon to hear sermons addressed to the young, who are rightly set before the preacher in the light of the path before them. We rejoice in what Chaucer called "the holiness of youth." But did you ever hear a sermon meant to prepare the aged for a new beginning? We think of them rather as making ready for the close and give them their *viaticum* for the last journey. But why should we think of them only as ending? If our faith is true, are not all our ends beginnings?

A venerable saint whom I knew and loved once spoke with a friend who, knowing his many services to Christ and to the children of men, said, "I hope you will live a thousand years." The old man's eyes flashed as he answered, "So you think I am only going to live a thousand years?" Should not the old folks in our churches be so regarded, not as though their adventures were over, but rather just beginning?

A preacher might even preach a sermon along these lines to old folks—to prepare them as he prepares youth for the new life; to give them vision and hope and courage and before all things to lead them to penitence. They have come to an end and they must learn how to make the new beginning.

"Can a man be born when he is old?" I am afraid the answer of many in our churches is, "No, or very rarely." But it is most evident that the Christian church does not say "No" to Nicodemus. On the contrary, it should be its glory to tell the unhappy, disillusioned, sorrowful old folks —and they are more than we sometimes think—that they can find the end a new beginning. Don't you think that the Christian church owes to the old something more than reverence for what they have done or impatience with what they do not do and will not let others do today?

Ever yours seriously,

QUINTUS QUIZ.

What Should We Do Now?

By E. Stanley Jones

ALONG with countless others I worked hard to stave off this hour of war. But in spite of everything, it has come. We are confronted with a fact. In the face of that fact what do we Christians, who do not believe in the war method, do?

I can only answer for myself. First, I do not regret that I did my best to avert this hour. Those efforts failed, but if I were given the chance to do it over again, even though I knew it would fail, I would do it again, unhesitatingly. I do not have to succeed; I have only to be true to the highest I know. And the highest I knew was to do everything possible to save these countries from war.

"But the Japanese let you down." Some of them did, but I am convinced that the Japanese at Washington did not. I believe they were sincerely desirous of peace and working for it night and day, and were brokenhearted when at last it all broke down and ended the way it did. As I look back over the months of contact with them I cannot see a single thing which leads me to believe that they were other than they seemed to be, namely, members of the peace party in Japan who were working sincerely for peace, but were defeated by the war party. But suppose they, too, had let me down, it would not change my attitude the slightest. I would do the same thing over again, even though I should be let down in the end. I have become used to being let down. The Christian takes it in his stride and goes straight on.

The Universe Holds Steady

Second, what has happened has not changed my code of morals. I did not have one code of morals on Saturday the 6th, and another code on Sunday the 7th of December. I did not get my code from the crisis, but from the Christ, and I did not find him changed on those two days. I was booked to speak on "The Basis of a Just and Enduring Peace," on Sunday afternoon, December 7, at the University of Illinois, and when I saw that peace was gone I swiftly changed my subject to "What Christ Means to Me." (A thousand stayed for an aftermeeting for personal surrender.) And I felt that what Christ meant to me Saturday, he meant to me Sunday, and the same on Monday. I am grateful beyond words that my universe held steady. Nothing had changed except the attitudes of other people. I am grateful that I do not get my code of conduct from the last person, or the last situation, I meet.

In Pittsburgh on Tuesday, December 9, I was booked to speak in the Soldiers' Memorial Hall on "What Is America's Role in This Crisis?" Since the role had been decided upon, we changed the subject to "What do we as Christians do under these altered conditions?" When I went to recast my message I found that nothing basic had changed. In fact, most of what I intended to say on the first subject could still be said, and was.

Third, since my code is the same, my conduct will have to be the same. I believed it was my business as a Christian to reconcile men on a higher level before the war; it is still my business to be a reconciler, and I trust at the end of the war it will continue to be my business. I have no illusions about its being possible to be a reconciler under war conditions. For the time being reconciliation is out as an effective program. But it is not out as an effective attitude, and I hope to maintain it within and have it ready when it is wanted. In the meantime I can wait. Reconciliation will not be wanted for some time to come, but it will be wanted after the war method has exhausted itself. I hope to be ready with it then.

Bowing to a Wrong Decision

Fourth, in the meantime, I do not feel called on to interfere with the war effort as such. I am a Christian, but I am also a member of a democracy. The majority has decided for war. As a believer in majority rule, I bow to that decision, even though not inwardly agreeing with it. Since the majority has decided for it, I shall not try to thwart the effort to put into operation the majority decision. I simply register in this statement where I stand and leave it at that. I have no confidence in the war method, but I will allow those who do have confidence in it to try it. I expect it will mean ruin for everybody, but in the end I will try not to say, "I told you so," but will humbly try to make a better world out of the ruins.

Fifth, there is one place where I can help put into operation the principle of reconciliation, and that is within the Christian church. I shall try my best to help hold the Christian church together during this period. I shall endeavor to get men to believe in liberty of conscience so much that they will give others the liberty of conscience to disagree with them without any penalty or disability. I trust that during this war there will be no persecuting of people for disagreements in opinion. I hope our fellowship will not be broken.

Sixth, I shall try to strengthen my nation in whatever small way I can, as I have been doing. I shall try to build up its character. Some of that strengthened character will be used for purposes of war; for this I am not responsible. My intention is to build it up to get ready a people capable of making a just and generous and lasting peace. But most of it will probably be used for other purposes. That responsibility for ultimate use is hardly mine. A doctor's responsibility is to cure a patient; it is the patient's responsibility to decide what he will do with his cured body.

Jesus the Only Realist

Seventh, I was never so convinced as now that the way of Jesus is the only realism. I have nothing but reprobation for Japan's attack upon America. But I have no doubt whatever that it could have been prevented. This war in the Pacific, as well as the war in Europe, could have been undercut before it arose. I do not go into my reasons for holding that; I simply register it. The time for arguing is past. The future will have to render the verdict.

Eighth, I shall register when called, but will register as one who has no faith in war; as one who will do all he can for his country, but without the war intention. I trust I shall not be a less useful citizen because of this inward exception. I love my country intensely—I think I love it more than some of you who are always here [Dr. Jones, it will be remembered, is home on furlough from India—EDITOR.], for I see it in contrast—and I shall work the harder to make the kind of country which will make a better world out of the chaos of this one, a world based on equality of opportunity to all, including the Japanese, the Germans and the Italians.

Ninth, I am an evangelist and a missionary. As an evangelist I appealed to my nation to make a Christian decision in this hour of crisis. But now I will not be able to appeal to my country for a collective choice—the choice has been made, for good or ill. But I am still an evangelist and a missionary and my business is therefore to reconcile man to God, to reconcile man to man and man to himself. The way of reconciliation is still open between man and God and man and himself. The way of reconciliation between man and man is closed for the time being, except on a small scale here and there. But one day it will be open again, and I hope to be ready for it, for in the meantime I trust I shall not have changed my intention in the slightest—it is only the application that has been thwarted.

Just now I passed a sign in a window saying that the government wants blood for blood transfusions for wounded and sick soldiers. "Ah," I said to my companion, "that I can do. If I cannot take blood, I can give it." In more ways than one I'd like to give it.

One day in Washington, Dr. Robinson and I were walking along the river front in prayer between important interviews with the state department and the Japanese. I turned to my friend and half playfully and half seriously said, "If we find a way out I shall be willing to jump into this river with the words, 'Now Lord let thy servant depart in peace.'" Now the half-playfulness is gone, for seriously, I should be willing to jump into the river, or its equivalent, to bring this war to a close, or shorten it even by an hour. For my vision of something else is undimmed.

The Crime Theory of War

By Thomas D. Eliot

"CAN I love my enemy?" In one form or another, essentially that critical question must be on the consciences of many a democratic Christian in these days. More realistically, the modern man of intelligent good will asks himself, "Can a war be fought without increasing the heritage of hate?" Or would the alternative "peace" produce an even greater burden of hatred? In the hope of helping and being helped by others who are critically re-examining ethical positions toward war and peace, I am moved to share my own analysis of the ethical paradoxes presented by the new "war against war" situations. This analysis is derived by analogy from the field of criminology with which I have some familiarity.

In a book on lawlessness in law enforcement, entitled *Our Lawless Police,* Ernest Hopkins devotes a chapter to what he calls "The War Theory of Crime." It explains attitudes which derive from the ancient traditions of outlawry and of private and public vengeance, and which give rise to such popular expressions as "public enemy." The war theory of crime justifies any means, regardless of the criminal's "rights," which cease thereby to exist for "our lawless police" and its supporting press. Hopkins compiles evidence which corroborates the judgment of most scientific criminologists and modern penologists, on the futility and worse than futility of this war theory of crime. It has defeated itself. Deriving from infantile spites and death-wishes, the attitude of ordering-forbidding-and-punishing is not realistic. It takes no account of the dangerous resentments, circumventions and self-justifying rationalizations almost universally produced or intensified in the offenders by the "war against crime."

By contrast, your modern criminologists hold to a major premise, that the community must be protected from crime. It follows that criminals must be so treated as to protect the community. The objective of penology thus becomes, not retaliation for past acts, but prevention of future acts. The purpose of treatment becomes, not the selfish satiation of sadistic sentimentality, but deterrence. If third degrees, frame-ups, "hard boiled" prisons prove a public menace rather than a public protection, hotbeds rather than deterrents of crime, then abandonment is justified on grounds of social utility. If, however, treatments imposed vengefully had an incidentally deterrent effect, a similar treatment might be justified on grounds of public protection. But a specific sort of treatment may often be more effectively deterrent and protective of the public when the vengeant motive is consciously put out of the picture.

Contrary to popular prejudice, it is the old penology, rather than the new, that is emotional. The essence of sentimentality is its naive selfishness. Insofar as it serves private satisfactions rather than public advantage, revenge is as sentimental as pity. Nor is the new penology essentially more lenient. To protect the community, the treatment prescribed by modern science for a given offender-situation may actually be more drastic than that under a criminal law hedged about by the old rules that the punishment must "fit the *crime*" rather than the criminal's situation, and that a person not legally "guilty" cannot be touched, however dangerous to himself and others.

To the disbeliever in punishment as a solution for crime, all coercive injury found necessary to protect the public is accepted only as last resort, and as an evidence of

society's failure, as well as of the offender's failure, to protect each the other by means more economical of both social resources and personal values. Such treatment is imposed with grief rather than glee; it is recognized not as a cure or preventive, but as a dangerous, habit-forming drug productive of dangerous delusions and used only as a palliative in emergency.

Capital punishment posed a paradox for a coolheaded criminologist. He might believe that some criminalities represent such chronic danger and such total loss that the offender's death is the simplest, cheapest, safest and most humane way to admit failure. (If the offender were to agree, he would commit suicide.) But causing an offender's death has been called capital *punishment;* and your criminologist has eschewed "punishment." The answer is found in a terminology which recognizes that death thus imposed is not strictly and logically "punishment," in the old sense, any more than modern restraint and segregation of the mentally diseased is penal incarceration in the old sense. Euthanasia, whether for incurable cancer or incurable criminality, may be considered "lethal treatment," not "capital punishment."

A Futile Attitude Toward War

Hopkins described our inhumane and cumulatively unsuccessful and wasteful tactics toward crime as "the war theory of crime." We proceed now to put the reverse English on Hopkins' phrase. The crime theory of war has proved as futile and infinitely more mischievous than the war theory of crime. It goes on the assumption that the act of the opposing tribe is a "crime," and that reprisal will punish the tribe and that punishment will not only deter the enemy and appease the injured party but (often) "satisfy" the law of nations, or vindicate the "spirit of civilization," or placate "the God of justice." Those who wage war as "punishment" have ignored the repercussions of hate, amplified by the buttressing rationalizations of the enemy, just as hard-boiled parents or police ignore the cumulatively brutalizing aftereffects of brutal handling upon both parties.

We have as yet only encouraging experimental demonstrations of what modern criminology may mean in making our treatment of offenders less self-defeating. Dare we follow the logic of the analogy and advance the possibility of a new criminological theory of war? Such an analogy, to be sound, calls for a valid community of nations corresponding to the state or society whose protection is the objective of intelligent criminal procedure. If international coercion were applied in the name of a world-wide consensus (and only then), it would not be so readily attributed by people of the offending nation to a selfish guilt or revenge on the part of punishing nations. Drastic treatment of international offenders might then become realistically curative and even preventive, rather than a reaping of whirlwind such as the Allies' first defeat of Germany and the punitive Treaty of Versailles.

"All's fair in *love* and *war*." We have seen that scientific criminology may be like the vengeless but ruthless love of the surgeon. The acts of a surgeon, if done as punishment, would be inconceivably horrible and not conceivably successful. Done in love, they at once acquire a presumption of fairness. They avoid any enmity on the part of the patient, to the extent that they avoid imputations of enmity by the patient to those who are treating him. That this is possible for "human nature," even in war, is shown by the fraternization in prison camps and hospitals, even in trenches, and by the oft reported absence of hate and gloating among the masses in all warring countries.

Treatment Rather Than Punishment

We come logically to the possibility of armed coercion, even wholesale "lethal treatment," as an instrument of cool, hateless, collective interest, of reluctant but drastic collective defense, or even conceivably of benevolent chastisement and curative and preventive treatment of a collective offender.

The writer does not believe that war can now be waged with any prospect that it can thus avoid the curse of all previous wars. It is still a desperate crime against a desperate crime. It will continue on a criminal reprisal basis until and unless some power becomes both great and good enough to lose fear and hate, and thus to administer treatment rather than punishment. International coercion would be expressed as order rather than as violence; it might be drastic, as drastic as war, but its motive and tactics and goal (a) would be in the joint interest, not for partisan vindication, and (b) would facilitate rather than restrain the constructive release and exchange of energies and materials.

No war will ever be really *won* until it can be fought without hate.

This suggested criminological theory of war would recognize international crime as modern criminologists view domestic crime, as a total situation to be solved, rather than as an offender-scapegoat. Collectively, it is only a hope for what might be, or a wish for what might have been. But it is worth formulating not only as a collective hope for a utopian goal but as a personal philosophy in this blacked-out interim. If men of good will find themselves unwilling participants in a war situation, they can see to it that their own shares do not voluntarily increase the heritage of hate. They can continue to conceive their roles in terms of hatelessness (Gandhi's *ahimsa)* and positive friendliness, and to define the war situation in terms of ultimate international cure and prevention of war, of the waging of peace and of good will among men.

Humdrum

ARE they worth while, these tasteless everydays,
Replete with tasks that warp the very soul?
For all this toil is there some splendid goal?
Do they speak true who have but words of praise
For those who drudge, nor lift their heads to sing,
For those who meekly yield and ask not why;
Who, tombed in walls of greed, know not the sky,
Know not the spell of dawn, the thrill of spring?
It is a lie! All things in earth are wrong
If toil is blest that stills the voice of song.

THOMAS CURTIS CLARK.

The Church of Rome
At Home—IX

Prisoner of the Vatican

By Romulus

THE ORIGINAL STORY of the pope's imprisonment in the Vatican, including cruel jailers and clanking chains, was a piece of cheap, melodramatic fiction, which may help to account for the hit which the tale made with the masses. The term "Prisoner of the Vatican" was coined in the days of Pius IX, to whom it was first applied. Neither Pius IX nor any of his successors was ever imprisoned in the Vatican. They chose to stay within its precincts because leaving them without an explanation might have brought on complications with the Italian government. Their action in issuing from the Vatican might have been misinterpreted as a recognition by the papacy of the new United Kingdom of Italy, which had been rounded out by divesting the pope of his title to certain lands, more or less absurdly described as the "patrimony of St. Peter" or the "Donation of Constantine."

The myth of the Prisoner of the Vatican has been a hardy perennial. Headline artists of our own press relinquished the phrase only with some reluctance. The phantom of the Prisoner of the Vatican disappeared from history, if not from legendary lore, on the last day of February, in the year 1929, when the Treaty of the Lateran was signed, creating a toy or miniature new papal state, ostensibly restoring the temporal sovereignty of the pope and his successors. The crown and palms of martyrdom which, in the popular imagination, the popes had been wearing up to this time, were consigned to oblivion. Pius XI had wanted to wear instead a mantle of political independence, which was to assure his supranational position in practice as well as in theory. The new treaty was to be a shield to protect the privacies of the Vatican's foreign relations at all times and against all powers, including Italy.

A Fragile Treaty

This had been the pope's sole motive in his long and tireless efforts to secure the treaty. Mussolini had gladly consented to sign it because he saw it as an excellent medium for some high class publicity, both at home and abroad. For weeks afterwards, the fascist press kept up a chorus of laudation applauding the "superb display of statesmanship" of the duce. "The Roman question, thorniest of all modern problems, after having defied the greatest minds of the world, was easily settled by the head of the government, Benito Mussolini, whose unparalleled genius," etc., etc., etc. Much of this twaddle found a lively echo in our own press.

Very recent events have amply demonstrated the fragility—not to say the utter worthlessness—of the Lateran treaty. It has produced none of the effects which the late Pope Pius XI had so ingenuously anticipated. On the surface, at least, the temporal sovereignty of the Holy See seems to be drifting into a state of innocuous desuetude. Whatever immunities and privileges the pope may at this time possess *de jure,* he is *de facto* relapsing into the same anomalous condition for which the name "Prisoner of the Vatican" was invented and used from 1870 to 1929. If Pius XI had hoped to achieve the complete emancipation of the Vatican from the influence and interference of the Italian government, the Treaty of the Lateran was a distinct and dismal failure. Many of the foreign powers, small and great, are keeping up their embassies at the Vatican as usual, but their chancelleries always drop an extra large grain of salt in the papal claim that the duce and his partner conscientiously keep their fingers out of the Vatican's foreign relations.

The Axis and Rome

To understand more fully the hampering limitations which have been imposed on the pope's freedom of action, it must be borne in mind that the Axis has free and easy access to the Apostolic Palace, and particularly to the offices of the papal secretary of state. The reason for this state of affairs is simple enough. In addition to representing the interests of its own country at the Vatican the German embassy at the Holy See has taken full charge of all relations between the Vatican and the so-called conquered and occupied territories under the German jurisdiction.

Among these states are Poland, Belgium, Austria, Czechoslovakia, all the Baltic states and Yugoslavia as well as Rumania. With the exception of the two countries named last, the population of every unit in the list above set forth is predominantly Roman Catholic. Holland and Switzerland as well as the Protestant states of Norway and Denmark have no diplomatic agents at the Vatican. The French embassy at the Holy See is still independent of German control and free from Italian interference, but all the staff holds office under the Vichy government and it is not likely to run counter to any maneuvers of the Axis, whose junior partner is shrewdly and unscrupulously exploiting his proximity to the little state across the Tiber.

No foreign ambassador is seen more frequently in the Apostolic Palace than the gentleman from the Flaminian road, who speaks in the name of Mussolini. The fascist government has not confined its "shadowing" and supervising activities to embassies from the countries of Europe. More than one South American republic has resented its methods of surveillance. All this and much more is of course in reckless disregard of the Lateran treaty. The Axis has adopted and is consistently practicing its policy of obtrusion and interference to make the pope realize to the fullest the fact of his isolation and his dependence on the good will of the Axis.

Doing his best to dispel the suspicion arising from much circumstantial evidence that he may not be able to escape

the pressure of the Axis entirely, the pope has retired deeper into the fortified shelter of his neutrality, from which he will not venture forth until after the last shot has been fired and peace has been formally declared and officially proclaimed. After that it is most likely that he will emerge from his retreat. Resuming his role as an innocent, but no longer distant, bystander, he will try to play a part in the shaping of the new order which the statesmen of the victorious nations will impose upon the vanquished.

In the meantime the pope will view the scene of war in his neutral abode through an aperture large enough to take in all the important details. Pius XII must be credited with the possession in an abundant measure of that sense for realities in which his predecessor was singularly deficient. Pius XI looked at the world through medieval lenses. The present pope looks at the world in which he finds himself with naked but keen and penetrating eyes. He cherishes no desire to function as an architect of peace between the present belligerents. The only question that interests him is this: What will the end of this war mean to the Vatican? What will be the Vatican's occasions and opportunities of profiting by the new dispensation emerging from under the stern arbitrament of war?

A Policy of Caution and Reserve

The change of the year has brought no outward sign of any change in the policy of extreme caution and reserve which the Vatican has imposed upon itself in all questions turning on peace or war. No hopes have been dashed and no feelings have been hurt in the camp of any belligerent. The pope is on record with a few academic platitudes on the beauties of peace and the horrors of war, but he has never uttered a word which would plainly point to his leanings or sympathies. He is leaving the world in the dark as to what he would consider the most desirable ending among three most probable eventualities: a success of the nazis, a triumph of the Allies or a peace forced by exhaustion and resting on a compromise. His hesitation and timidity cannot be ascribed to a lack of interest in the epic struggle which is shaking the continents. In a world which is anxiously watching the war on all its fronts and in all its phases, no human being is more deeply concerned over the fluctuating reports and the final result than Pius XII. Indeed all his plans and calculations are based on the outcome of the war and on the records and the character of the men and the nation who may win the victory.

The pope, no doubt, has his program of adjustment suited to every contingency and any so-called new order, ready to be introduced after the war. That the broad outlines of such a program are firmly fixed in his mind may, in addition to other evidence, be inferred from the complete failure of two notable attempts to influence his course in advance of the verdict on the battlefields. One of these futile attempts was made by the President of the United States, when he sent his personal and official ambassador to the Vatican. The other attempt must be debited against the Axis, which sought to draw a cordon around the Apostolic Palace and put the pope in a state of duress. Diplomatic finesse outwitted both the President and the Axis, while at the same time it strengthened the pope's own position against the time when he must meet more than one trying ordeal as the sole and supreme guide of a powerful religious organization. In this last capacity he will, no doubt, view as best that ending which assures the greatest advantages to the Roman See and the Roman hierarchy.

The Vatican's Post-War Program

The world, very much including the Christian part of it, has a deep and legitimate interest in any post-war program of the pope, as related to any proposed new plans and specifications in the structure of human society. It is waiting anxiously rather than curiously to see the reactions of the Vatican to any attack on Christian civilization. Above all things people everywhere are watching the pope's final choice and the practical means he may wish to adopt for the realization of his hopes, whatever they may be.

Is it possible that the pope may welcome a victory of the Axis and prefer to deal with Hitler and Mussolini rather than bargain with the victorious leaders of two countries—the two most powerful of the world—where the papacy has lost its grip and in whose soil Roman Catholicism will not thrive? Russia's present fellowship with the champions of Western civilization, Christian at the core, may breed the greater fear in the papal mind. It might influence the stand the pope may want to take in the process of remolding the world. It might even create a community of interest between the papacy and a victorious Axis.

Both Hitler and Mussolini are impressed with the magnitude of the service which the pope, if he were so disposed, could render to the Axis in further consolidating its forces everywhere. The Axis is eager to convince him of its ability to reciprocate on a big scale. It indignantly rejects the imputation that it wants to sell its nuisance value to the pope at an exorbitant figure. Consider this simple hypothesis: According to common report the Axis in its vague but widely advertised blueprints for a reconstructed Europe intends to deal in its own arbitrary and totalitarian fashion with the subject of religion. A crucial hour would confront the pope if, after an out-and-out Axis victory, the dictators were to begin a campaign against all Christian teachings as incompatible with their own creeds, and were to dissolve all Christian organizations, just as they outlawed the communists who cannot even profess their belief in any country under nazi or fascist rule.

If Hitler Wins

This might start a persecution like that of Diocletian. It surely would be a blow at the heart of the papal power, which is the continental Europe of today. Even today, four centuries after the Reformation, most of continental Europe is more firmly under the religious control of the pope than it is under the military control of Hitler. The pope will go very far to keep the heart of his empire intact. He might prefer a compromise with the Axis to seeing a tidal wave of bolshevism pour through the eastern gates of the continent into central and western Europe.

Echoes of the fear inspired in the Vatican by such a nightmare have been heard very recently on this side of the water from the lips of bishops, archbishops and cardinals, who normally would abhor Hitler. The Church of Rome has always been willing to cooperate with any dependable dynasty, and in more modern times with any dependable political group, on the basis of a fair exchange of favors and benefits. On the other hand, Hitler can have no thought of starting a series of religious wars or persecutions in conquered territory, where he can achieve its complete or even its partial pacification by an understanding with the pope. Hitler's sense of religion atrophied long ago. He is the most barefaced and shameless of traders and trimmers.

Would the pope enter into such a bargain? Perhaps the question does not admit of a categorical reply. At the same time it cannot be dismissed as unanswerable. In the first place it would be well to remember that the present setup between the belligerents does not evoke the crusading spirit in the pope as it does most flamboyantly in a group of secular politicians. He approaches the whole situation with his sense of realism fully awake. He has long ago diagnosed the causes of the war and divined the motives of every belligerent. If anyone were to tell him that the present war partakes of an allegorical character with three white-robed figures, one of which is labeled Stalin, descending from the clouds and taking their places under a banner of righteousness, the pope would unquestionably dismiss such a notion with a sickly rather than a saintly smile. Papal Rome knows Europe too well for that. The popes of the past have themselves been immersed in the mire of European politics too deeply and too long to yield to any such infantile delusions.

This is the final article in the series on "The Church of Rome at Home."

BOOKS

Poetry to Live With

POEMS FOR LIFE. *Compiled by Thomas Curtis Clark. Willett, Clark & Company, $2.50.*

IT CAN scarcely be concealed or denied that this review is an inside job. The compiler of the volume in question is an intimate friend and associate of the reviewer, and it is a standing rule of this department that no one (unless it happens to be the literary editor himself) is permitted to review a friend's book. What makes it even worse, in this case, is that the reviewer wrote the foreword to this anthology.

But the matter can be looked at in another way. I read the manuscript of this book before it was published. The foreword was itself an anticipatory review. If I hadn't liked the book there would have been ways of evading the task of writing the foreword. But I did like it. And now that it is printed and bound, I like it even better. It is a book to keep on the little shelf at the head of your bed, if you are a reader-in-bed, or within arm's reach of your favorite chair.

With this introduction, it will perhaps be permissible now to quote the foreword:

"This is designed as a collection of poems to live with. That it contains materials which might be used in a study of the development of English and American poetry and of the characteristics of periods and writers, is true but incidental. Any widely representative collection must necessarily contain such material. But the editor has evidently paid little attention to 'trends' in poetry, and even less to ephemeral fashions in verse. Unimpressed by great reputations, whether ancient or modern, and undeterred by the oblivion which has overtaken some who have written lines that deserve to be remembered even if their authors are not, he has assembled a volume of varied verse that speaks to the condition of men and women today.

"These poems are all alive. Some of them have already lived a long time and are still as full of the vigor and beauty of youth as they are of the wisdom of age. Some are not yet old but give promise of having a long life ahead of them. It is of the nature of a living poem, as of any authentic work of art, that it has both a vitality of its own and the power to communicate energy to those who are sensitive to its impact (feather-light as its touch may be) and who receive its word with understanding.

"It is for this reason that the compiler calls these that he has chosen 'poems for life.' They are poems to live with because the kindling and communicable spark of life is in them, and because they are poems of the things men live by —comradeship, courage, beauty, sympathy, love, hope and faith."

All of which I now underwrite as expressing the judgment that this is a good general anthology of British and American poetry. Readers who already have Mr. Clark's *1000 Quotable Poems* will be interested to know that nothing in that volume is duplicated in this.

W. E. GARRISON.

Books Received

Ecumenical Trends in Hymnody. Edited by Howard Chandler Robbins. Commission on Worship, 297 Fourth Ave., New York, 20 cents. An 80-page pamphlet by various authors presenting the results of a study by the Federal Council's commission on worship. Besides the central theme, which is expressed in the title and proved and illustrated in the several papers, there are informing discussions of trends in liturgy and hymnody in several denominations. The main trend is away from denominational peculiarities.

A Joint Course on Marriage and Family Relationships. By J. Stewart Burgess. Author, Temple University, Philadelphia, 65 cents. This mimeographed volume presents an analysis and report of the experiment which Professor Burgess has been conducting at Temple University in giving a course on marriage and family relationships, in collaboration with a group of teachers and lecturers.

Young People in a Liberal Church. Beacon Press, 85 cents. A discussion of the needs of young people, the aim of a church program for them, methods of organization and promotion, areas of interest with which group discussions may profitably deal, and bibliographies. Useful for all leaders of youth groups in churches.

The Golden Book of Prayer. Edited by Donald B. Aldrich. Dodd, Mead & Co., $3.00. The title of this anthology of prayer is no exaggeration. This is a superb collection. The compiler has drawn upon the devotional literature of all ages and peoples, both

within and outside of the Hebrew-Christian tradition, both prose and poetry. Brief and helpful introductions precede many of the sections, but it is a book of prayers, not a book about prayer.

Musings and Meditations. By Alexander Alan Steinbach. Wings Press, Mill Valley, Calif., $1.25. A volume of brief and thought-provoking essays by the rabbi of a Brooklyn temple. He writes of war ("keep God out of it"), of freedom ("the birthright of all"), of man's struggle ("to what end?"), and of many facets of the moral and spiritual life.

Along the Bethlehem Way. By Katharine L. Aller. Woman's Press, 50 cents. A slender and tasteful volume containing six excellent Christmas poems.

Let's Try Christianity. By Wallace C. Speers. Laymen's Missionary Movement, 156 Fifth Ave., New York, 10 cents. An earnest and straightforward plea, by a business man, for an application of Christianity to our personal and collective problems.

Going to God's Country. By Martha L. Smith. Christopher, $1.75. Mrs. Smith, now nearing eighty and still by all accounts an active member of society, here tells in her own words and with her own spelling the story of her family's trek from Missouri to Oklahoma in 1890, and of life on the frontier that Oklahoma then was. This word of wisdom comes at the end: "We learned that God's country isnt in the country. It is in the mind. All the time we was hunting for God's country, we had it."

Be Angry at the Sun, and Other Poems. By Robinson Jeffers. Random House, $2.50. (To be reviewed.)

Educating for Civic Responsibility. By Paul M. Limbert. Association Press. "A guide to policy and practice in public affairs education" as exhibited in the educational program of the Y.M.C.A.

CORRESPONDENCE

Letters and Extracts of Letters Addressed to the Editor

SINCE the United States entered the war, our mail has been congested with letters from our readers commenting particularly on the editorial, "An Unnecessary Necessity," in the issue of December 17. Only a fraction of these communications can be published, but the following fairly reflect the spirit of the total and the proportion in approval and disapproval.—THE EDITORS.

* * *

SIR: The greatest tragedy of this war so far is your editorial in the December 17 issue entitled "An Unnecessary Necessity." The Christian Century has been so consistent in its anti-war stand that it is almost impossible for me to believe even now that you would compromise as you have in your latest editorial writing. We are indeed surrounded by a moral and spiritual midnight if we cannot count on our Christian Century friends in this hour. I am not ashamed to say that the printed page was blotted out with tears when I had read a few paragraphs. You have indeed nailed Christ solidly to his cross if I interpreted correctly what you have said.

I shall pray that in spite of this compromise with war you will be able, as the weeks go by, to maintain something of your former clear thought and sound editorial policy with regard to international happenings.

American Friends Service Committee, Philadelphia, Pa. HAROLD CHANCE, Secretary.

SIR: It seems to me that you owe the present administration in Washington an apology. You ought to get down on your knees and apologize. Why? Because you have all along expressed suspicion and misgivings about the sincerity and integrity of both Mr. Roosevelt and Mr. Hull, who are largely responsible for our American foreign policy.

You think you are clever in the wording of that editorial, "An Unnecessary Necessity," but to the large number of your readers it is plain rot. I would like to venture the thought that your editorial attitude all through this Second World War period has not been the attitude of most of your readers.

I am not one of those who drop their subscriptions because of disagreement with editorial attitudes, for The Christian Century is too valuable in many other ways. I am not forgetful of its past service to the Christian church of America.

First Presbyterian Church, Greenville, Pa. DAVID R. JONES.

SIR: The statement of your position in "An Unnecessary Necessity" is clear and straightforward. May I say that I waited somewhat impatiently after the avalanche of switch-overs since December 7 to see what you would say.

We foolish mortals who said that we would never support any war do find ourselves somewhat out in the cold already. But while I know that you have never declared yourself to be outright pacifist I know that you can be depended upon for a forthright opinion that is not—or at least seems not to this mortal mind to be—biased.

First Baptist Church, Ticonderoga, N. Y. J. RALPH DAVIE.

SIR: I am writing you particularly to express my appreciation of your editorial in the December 17 issue of The Christian Century captioned "An Unnecessary Necessity." I think it reflected the proper attitude in these hectic days that lie ahead.

All of us who are entrusted with the spiritual interests of mankind have grave and sobering responsibilities now and also in directing the minds of men when this holocaust is over.

Marion College, Marion, Ind. CLYDE W. MEREDITH, Dean of Divinity School.

SIR: After the manner of Quintus Quiz in "I Told You So," many of your readers are giving the editor of The Christian Century "a good mark not only for his foresight but for his self-restraint," so admirably evident in the editorial "An Unnecessary Necessity."

Patriotism in a democracy is at its highest level when it consists of a balanced combination of two qualities: fearless utterance in the defense of principles which the individual believes to be inviolable, and a noble subordination and giving of self when the government has fixed its course. A change of emphasis, such as war imposes, does not indicate that this balance has been disturbed.

St. Mark's Evangelical Lutheran Church, Minneapolis, Minn. W. P. CHRISTY.

SIR: I was greatly interested in your editorial entitled, "An Unnecessary Necessity." With the title I quite agree but not with your assumption that anything we could have done in the last two or possibly three years could have made it unnecessary.

I am sure we shall be agreed in working to see that when peace comes again, which means hard work right now and on through, we may try to build a world in which both freedom and peace may have larger opportunity. I am glad for the final decision in your editorial: "We choose to stand with our country."

Grand Ave. Congregational Church, Milwaukee, Wis. F. M. SHELDON.

SIR: As a continuous subscriber to The Christian Century for the past twenty years, it was a profound shock to read in the last issue (December 17), respecting your stand in this country's war with Japan: ". . . we choose to stand with our country."

We knew of course from your "Personal Confession" in the July 1941 issue of the *Pulpit* that you "have never been able to take the pacifist position. . . ." But even without taking that position, it is extremely difficult to see how, after the magnificent stand you have taken during the last year in opposition to the

involvement of this country in war, you can now support this war. You might still have opposed it on humanitarian, or even rational principles—if not on Christian.

First the *Nation* deserted the liberals; then the *New Republic;* and now—The Christian Century. With what heavy hearts thousands of your readers like myself, who cannot conscientiously support our war with either Japan or the other Axis powers, witness this latest desertion—and will now look elsewhere for leadership against war madness!

Methodist Church, ROBERT B. SHAW.
Snohomish, Wash.

SIR: In your December 17 editorial on "An Unnecessary Necessity" you state that you see no alternative for the United States in this present conflict, other than the course chosen, that would not involve "national self-stultification."

Why would "self-stultification" be so disastrous for our nation? No doubt, an armistice and peace treaty at this juncture in world politics would mean extreme humiliation, shame, charges of cowardice and other numerous sufferings to our pride, patriotism, etc. But is this too great a price to pay for peace?

Why don't you throw the entire weight of your publication toward effecting an immediate peace? From all outward appearances and logical reasoning it is "national suicide," but it is our duty to obey God.

I trust you will carefully and prayerfully reconsider the changing of policy in your commendable Christian publication.

C. P. S. Camp, No. 13, LOUIS LEE LOCK.
Bluffton, Ind.

SIR: Last night I opened the latest issue expectantly. But I did not expect to be let down so flatly as I was. "The Christian Century goes into the war. . . . We, too, must accept the war. . . . It was an unnecessary necessity." The administration has been saying the same thing for a long time; or to express it in a difference without distinction, it has been a necessary unnecessity ever since Hitler became an unnecessity; and Hitler said it was an unnecessary necessity ever since the British and French strangulation of Versailles. You can carry the zigzag in paganism further back. May God have mercy upon us all!

First Presbyterian Church, H. V. LOFQUIST.
Brookhaven, Miss.

SIR: Although I am greatly disappointed in your editorial "An Unnecessary Necessity"—for I expected that The Christian Century would naturally think first of all in terms of the universal Church of Christ—yet, under the circumstances, I suppose the editorial policy of every Christian journal will have to undergo radical readjustments. Your new position will be watched with the greatest of interest.

Clifton Springs, N. Y. STANLEY I. STUBER.

SIR: You have, I think, made the wrong decision. By your endorsement of the war as "An Unnecessary Necessity," The Christian Century becomes just another magazine; and in this retreat you will forfeit the respect even of your friends.

Do you doubt for a moment that the spiritual Christian Government exists? Do you doubt for a moment that this spiritual Government is superior in authority to any temporal political organization? Before what, then, do you quail?

By such arguments Christians would be drawn into these nationalistic wars to the end of time. The vision of Isaiah would never be fulfilled.

Kansas City, Mo. JOSEPH H. SUTTON.

SIR: You have displayed more courage in the first issue following outbreak of war than it would take to join a fighting army ten times over. But I still must say that I think the truth lies down the pacifist's road. Pushed to the wall, you in effect say: It is still our country, so we must string along. And so long as the church of Christ sees it thus, leaders will continue to betray the race and wars will come. The hour has struck when some of us have to say, "It is our race, and we cannot string along."

In any case, I appreciate the fortitude of this last issue of The Christian Century. Perhaps, like a man who drinks a little in order to be able to criticize those who carry drink too far, you are in a good position now to offer suggestions.

First United Presbyterian Church, E. M. NESBITT.
Beaver, Pa.

SIR: I have just read your editorial "An Unnecessary Necessity," and I have been deeply moved by it. I like the honesty of your searching mind, but I am saddened by the threefold tragedy which I feel. The third aspect of the tragedy is that Christians must of "necessity" choose between two evils, that they feel impelled to acknowledge a higher loyalty than their loyalty to God.

Westminster, Md. MRS. CARROLL G. RINEHART.

SIR: May I register my keen disappointment at your decision to support this war—your humble conclusion in the editorial, "An Unnecessary Necessity." I am returning the Christmas Cheques which I cannot now send to my friends as I had planned. It appears to me that, though you deplored the growth of the tree (recognizing its evil nature), now that it is mature, you choose to eat the fruit.

Epworth Methodist Church, W. C. RASCHE, JR.
Elgin, Ill.

SIR: Yes, it is "our government," "our voice," and "our President." But some of us still feel that it is our God—or is that allegiance no longer a "necessity"?

Framingham, Mass. R. W. MOON.

SIR: Thanks a thousand for your issue of the 17th. Your editorial, "An Unnecessary Necessity," reveals my state of mind and ministers helpfully to my troubled heart. As you have led the thinking of so many of us in the past, may God grant you courage to carry on in a similar manner in the days now before us. Unless we can have a Christian leadership that lives above the irrational antipathies and unreasoning animosities of this terrific present, we are lost.

First Methodist Church, THOMAS A. WILLIAMS.
Wichita, Kan.

SIR: I regret very much to see the lights going out. Just as they went out in Europe so they disappear in America. Most of the Christian leaders of Europe supported their respective governments right or wrong. And now our one outstanding religious journal does the same.

I cannot imagine Jesus making any such decision. Perhaps with us all, "the spirit is willing, but the flesh is weak." Perhaps it was too much to expect even The Christian Century to withstand the flood of nationalism. But I do regret to see your light dimmed, if not go out.

First Congregational Church, JOHN K. ARNOT.
Rowan, Ia.

SIR: May I here state my profound appreciation of your thoroughly Christian position with reference to the World War and especially with reference to our entrance into this whole tragic affair.

The Christian Century is one of the few—very few—journals that are keeping true to the best principles and ideals of Christianity. I beg of you, do not allow anything to cause you to take another course other than that already expressed in your editorials. God bless you and keep you, and grant you many years to give guidance and leadership in a world overrun by hate and confusion.

The Evangelical Church, HERMAN W. KAEBNICK,
Somerset, Pa. Sec'y. Board of Christian Education.

SIR: It was with heavy heart that I read your editorial "An Unnecessary Necessity," in the December 17 issue of The Christian Century. You say, "We are not sure that our choice is right. We are not sure but that our faith has faltered." In the absence of any definite conviction, why then did you make such a choice?

Why did you change your faith? It may be said that these questions were answered in the second paragraph: "Our government has taken a stand. It is *our* government. It spoke for us as the voice of our national solidarity. It was *our* voice. The President is *our* President, and all his official acts, even those which we disapprove, are *our* acts." To me this is not adequate reason for making a choice whose rightness you question, and the making of which involves in your own mind the possibility of a faltering faith. It is the old method of finding a scapegoat upon which to bind our sins.

West Street Christian Church, Tipton, Ind. URBAN L. OGDEN.

SIR: Your editorial "An Unnecessary Necessity," appearing in the Dec. 17 issue of The Christian Century, is a masterpiece, and will do a great deal, I predict, to help thinking Christians in their effort to be first of all, Christians, and secondarily, good citizens of the United States of America.

It occurs to me that this further word ought to be said: though we are bowed in grief that war is now necessary, recognizing it as a most terrible evil, conceived and born in the very bowels of hell, fed and nurtured on hatred, greed and lust, we will nevertheless forever refuse to hate any man of God's creation, though he destroy us, or—God forbid—force us to destroy him.

I might say that I am in the draft already, and did not personally register as a c. o. Even so, I think I recognize war for what it is.

Washington Pike Methodist Church, Knoxville, Tenn. R. H. DUNCAN.

SIR: October 16, 1940, and December 17, 1941, will be remembered as the dates of the two greatest editorial blunders of The Christian Century in the last twenty years; the first being the support of Wendell Willkie; the second, of course, Dr. Morrison's belated and halfhearted attempt to repeal a grand strategy which had only one logical moral conclusion: conscientious objection and dynamic peacemaking in season and out of season.

The greatest blow is not the fact that The Christian Century decided to support the war but, rather, the *manner* in which it took place; for a truly illuminating ethical debate had been taking place between the Niebuhrians and Morrison. Alas! that controversy is utterly closed—at least as far as The Christian Century is concerned. The case has been conceded with the "unnecessary necessity" formula. This tragic *denouement* was never even remotely suggested in the many summaries of the magazine's position. The issue of December 10 reviews the position of the Romanticists (the interventionists), the Absolutists (the pacifists), the Realists (The Christian Century). The final sentence said: "Every national interest and every moral obligation to civilization dictates that this country shall keep out of the insanity of a war *which is in no sense America's war.*" (Compare with the new philosophy a week later that it is "*our* government . . . *our* voice . . . *our* President . . . *our* acts.")

Dr. Morrison, I think, was betrayed by his overdose of American pragmatism for he admitted that he was agnostic in regard to war, *per se*, using the hackneyed formula that he must confront the concrete situation before taking his stand. And yet, tragically enough, it was the editor of The Christian Century who revealed brilliantly, comprehensively and prophetically just what the concrete situation was and would be.

My heart is sad to note that Dr. Morrison waited until the declaration of war to decide *circumstantially* on the greatest moral problem of the twentieth century.

Fellowship of Reconciliation, Chicago, Ill. DON E. SMUCKER, Executive Secretary.

SIR: Your choice of what appeared to you a dilemma disappointed us pacifists, of course. Yet the chasm is not wide between us, and under God will be bridged again some day. Your choice seems to us to make all the more necessary the rock of an absolutist realism. A relative realism isn't enough, is it?

Certainly now, we pacifists and you non-pacifists have more than ever to do for our bleeding country and suffering humanity. In addition to binding up the added wounds expected from the policies of the state, we must defend democracy by using it. The Bill of Rights can be defended best by practicing it. Freedom of speech will be defended by speaking freely without rancor. Freedom of religion will survive by our living our religion. The great American doctrine of separation of state and church must be defended by allowing the state to be the state, but the Church of Christ, the Prince of Peace, to *be* the Church of Christ. Then the planning of a just and durable peace! What tasks await us! And we rejoice that we have an assured ally in you.

Methodist Church, Clinton, N. Y. GEORGE MAYCHIN STOCKDALE.

SIR: May I express my disappointment at the position which The Christian Century has felt it should take on the war! I'm sure it was taken after heart-searching; still, I feel that the heading hits on the truth of it: the position itself is an "unnecessary necessity," I think, for a religious journal in our country to accept. I feel too that it falls short of the role possible for such a journal even for the good of the country—looking only to a longer stretch of time. My own view is that, without obstruction to or further debate on the national action, one may still hold for oneself the claim of a higher concern and larger community, which indeed I think the religious view is directed toward.

Cedar Falls, Iowa. FERNER NUHN.

SIR: Please accept my appreciation for the courage displayed in your recent editorial in the Century on "The Unnecessary Necessity." I hope you will continue to give the church the guidance you did during the last war.

I have put up the best fight I could here in Baltimore for the cause of peace. That chapter is past. There is yet another firing line and I am not afraid. I am not primarily concerned about how the church will come out. It is essential Christianity that is now imperiled. Please know that many of us are awake to this, that we are appreciative of your leadership and sensitive to it.

Christian Temple, Baltimore, Md. WALTER M. HAUSHALTER.

SIR: We all appreciate very much your editorial in the current issue of The Christian Century entitled "An Unnecessary Necessity." I don't see how you, as a non-pacifist, could have expressed your mental anguish better. As you would expect, I am choosing the other horn of the dilemma and, while not trying to obstruct the war effort, shall not support the war and shall seek the earliest opportunity to promote a negotiated peace.

National Council for the Prevention of War, Washington, D. C. FREDERICK J. LIBBY.

Ultimately Worse Than War

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not make the charges against the President of the United States that are made in the following quotations. Westbrook Pegler makes them as reported in the *Kansas City Star*. Whether they are true or false is not the question at present. The question is the kind of teaching involved. Here are the quotations: "We all know that most of the arguments that the America First crowd used against the President were true. He put us into the war against Germany by evading the Constitution, and his promises that American boys would not be sent to a foreign war were campaign trickery to get himself re-elected. But we may thank him for it now, and be glad he tricked us into a great advantage which otherwise would have been lost."

So! The highest authority in the United States, our President, resorts to lawlessness; he violates the Constitution! And that is praiseworthy in view of the end gained. Our President resorts to "campaign trickery"; that is, he lies to the fathers and mothers of the nation, "to get himself re-elected." And that too is praiseworthy in view of the situation now.

This, then, is the ethics of a popular columnist, and according to him, of the President of our country. I shrink from the plain

English of this but I think it well to express such teaching in the plainest terms even if one must resort to the language of the street. What Mr. Pegler really says is that the President bootlegged himself into re-election, and that he, by violating the Constitution, bootlegged us into the war. And Mr. Pegler justifies this in view of present conditions. Jesuitism can go no further. Hitlerism can go no further since this is exactly the teaching of *Mein Kampf*.

One seems to be getting his daily dose of lurid teaching now. The above by Pegler came yesterday. The following came this morning, again in the *Kansas City Star:* "A Retired General Prescribes Fighting Soldiers. New York, Dec. 11. Morale is more important than morals to the soldier, Brig. Gen. Henry J. Reilly, retired, asserted today. The army is supposed to fight, he said. Leave the morale to the army and to hell with morals. Some people want to keep the young soldier from women and liquor. That's what he needs."

Here is a call by a military man, a retired general, for drunkenness and lechery as helpful to fighting morale! What does such teaching mean now and after the guns have ceased to roar? Suppose we should have according to this retired general two or three millions of fighting drunkards and lechers turned back into civilian life, to their former sweethearts, wives and children, what would that mean? And, given the further philosophy that trickery is justified if it gets one "over the top," what would that mean to business, to society and to government?

Intelligent American citizens must fear such teaching more than the horrors of war. Sometime the war will end. But such teaching thrown like a virus into the moral bloodstream of a nation poisons it for generations. Fighting and death may be honorable. But drunkenness, lechery and treachery never are. Democracy is not built on gunpowder plus beer, whisky and lewdness. Democracy is built on honesty, intelligence, integrity and the morals of sobriety and decency. It would be a "blackout" for a thousand years if our military men should kill democracy at home while fighting for it against Mussolini and Hitler.

Columbia, Mo. W. J. Lhamon.

Had the Editor Been a Congressman

Editor The Christian Century:

SIR: To be specific, how would the editor of The Christian Century have voted on the declaration of war if he had been a congressman?

Stanford University, Calif. D. Elton Trueblood.

[Had I been a congressman and, after Japan had both attacked and declared war on the United States, had I been asked by the President to declare that "a state of war exists between the imperial government of Japan and the government and people of the United States," I would have voted Aye. This I would have done in conformity with fact, in obedience to my oath as a congressman and with an inexpressibly heavy heart.—Charles Clayton Morrison.]

Surprise!

Editor The Christian Century:

SIR: In December as in May expressions of great surprise are coming from many sources in London, Washington and throughout the world. In May these people were surprised by the collapse of Greece. Previously they had been surprised in turn by the fall of Poland, Holland, Belgium, France, Norway and the others. Today they are surprised by the "treachery" of Japan in its attack upon Pearl Harbor and other possessions of America and the British empire in the Far East. In fact, however, it would have been far more surprising if, first, the military party which today is Japan had not decided to fight back; second, having so decided, that they would have permitted her enemy to name the time and place for the beginning of hostilities; and third, that they would have warned the United States that Pearl Harbor was to be the first objective.

After permitting certain capitalists of the U. S. A. to gorge fat profits from the militarists of Japan from sales of scrap iron, oil and other war essentials, the policy was suddenly changed and an economic blockade was instituted that was designed to bring Japan to terms with the British empire, those terms including the stoppage of any further expansion by Japan in the direction of any of Britain's possessions. This encirclement of Japan by the ABCD powers and the steady tightening of the economic stranglehold about her throat made it easy for her militarists to persuade the people of Japan, if such persuasion was necessary, that they must fight or be starved into submission and as a world power literally cease to exist longer.

As Upton Close, a man long familiar with the Japanese people, has many times pointed out, they are a proud people, believing themselves to be directly descended from the Son of Heaven. Thus their decision to fight it out is seen to be a perfectly natural one; indeed, being constituted as they are, it was the only one that they could make.

Norwalk, Ohio. Ray S. Kellogg.

Movies and the Ministry

Editor The Christian Century:

SIR: The criticism of "One Foot in Heaven" by Evelyn Orne Young in The Christian Century of December 17 should not lead our clergymen or laity to miss the real significance of the movie, namely, the way in which it brings Protestant Christianity to the screen and frankly so. Hitherto the Catholic Church has been able to use the screen very favorably toward its priests and institutions. Very well. Now comes a picture that shows very effectively and entertainingly the life of a Methodist minister and his family. It frankly states, as his son does in the biography of his father, that he has one foot in heaven and the other foot on earth. In other words, he is a decidedly practical minister with a deeply religious nature and purpose.

Your critic is not a minister or she would know from experience that it is the main job of most clergymen to raise the money or see that it is raised for their church and its institutions. Too much of this burden is laid on the minister, I admit; but who else will assume the responsibility and do it wisely and efficiently? The board of trustees and vestry of some churches are magnificent money raisers, but this is true in only a comparatively few cases. I have been in the ministry many years and have found it necessary constantly to attend to and watch over the money side of the church as well as the religious and other sides. We never raise money by "blackmail," nor does the minister in "One Foot in Heaven" do any such thing. The rich woman came back penitent and was eager to give all she was asked toward the new church, and could well afford every penny of her gifts. It was a penance that did her particular soul good.

Church of the Divine Paternity, Henry R. Rose.
New York, N. Y.

From Detroit

Editor The Christian Century:

SIR: Your issue of December 17, which contained a letter from a certain "Gus O. Post, of Detroit, Michigan," comes to my attention, as I faithfully read The Christian Century. I have not always seen fit to agree with you, and hope that I never will, but I do find a source of inspirational thinking at all times following a review of your weekly paper.

For anyone to write such a letter as disclosed by Gus O. Post, whoever he may be, is about the vilest use of our language and our means of communication. I have taken some time and so have others who are readers of The Christian Century in Detroit taken time to locate Gus O. Post. He is not listed in any of the directories and we wonder if the name is correct.

As a resident of the city of Detroit, and a subscriber to your paper for at least fifteen years, I think it my privilege as well as duty to apologize to you that such a letter should emanate from Detroit. We do not want people to think that such vicious language could be addressed to you from Detroit, Michigan.

Detroit, Mich. Paul H. Schulz.

NEWS *of the* CHRISTIAN WORLD

Churches Act to Shield Japanese

Californians Seek to Avert Suffering Among Japanese-Americans—Protect Children in the Schools

(Correspondence from Southern California)

LOS ANGELES, Dec. 15.—Churchmen in southern California are rallying to the opportunity to show a Christian spirit toward the approximately 28,000 nisei (American citizens of Japanese ancestry) and the 10,000 or more issei (Japanese citizens) who are in the Los Angeles area. On Dec. 8 an emergency meeting was called by E. C. Farnham, secretary of the church federation, attended by John M. Yamazaki, president of the Japanese church federation, and two or three nisei Christian leaders who presented to the Caucasian ministers some of their problems and the relevant facts. As a result the executive council of the church federation has prepared a preliminary draft to encourage the nearly 400 churches within its reach. Included are these statements:

* * *

Church Council Urges Christian Charity

"We have a peculiarly Christian function to perform with regard to the Japanese who are in our midst. Most of these are innocent of wrongdoing. Many are devoted Christians. Many are American born and therefore American citizens. They have demonstrated their loyalty to our government in many ways. There are many who were born in Japan and are ineligible to citizenship in the United States who, nonetheless, are devoted to this country and to its ideals. These good people stand in grave danger of being discriminated against. The test of Christianity itself is involved in the Christlikeness of the attitudes and conduct which we exercise toward them. We are assured that the authorities are exercising full responsibility for those who may be subversive.

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Counsels Refusal to Boycott Japanese

"Let us, therefore, take a stand against boycotting of innocent and worthy Japanese. Let us be concerned to encourage worthy Japanese students in our schools and colleges. Let us make personal calls upon and reassure worthy Japanese families. Let us open our homes, if need be, to give refuge to worthy individuals. Let us provide church facilities and sponsorship to worthy Japanese Christian groups, particularly young people. Let us give money loans within legal rights, or relief to assist worthy persons and families whose funds have been frozen. Let us exercise all possible care that the minds of our children, English or Japanese, be not poisoned against one another because of the passions of war. Let us do the little, kindly things which are essentially Christian and which are so likely to be overlooked. Above all, let us exercise always the mind of Christ, praying for our enemies, for our leaders, for stricken fathers and mothers and families throughout the earth, for our sons and daughters who must endure the ruthless demands of war and for the coming of that day when war shall be no more. In days of strife between nations, let the churches be truly one in Christ."

* * *

Christians Unite Across Barriers

On Sunday night, immediately after the radios were clamorous with the story of the attack on Pearl Harbor, the minister of the First Presbyterian Church in Long Beach invited the nisei of a neighboring church to join with his fellowship in the evening service of worship. In the processional nisei marched side by side with regular members of the choir—a demonstration of the friendliness that for years has been cultivated patiently and unobtrusively through the churches and schools.

* * *

Schools Will Protect Japanese Children

The superintendent of the Los Angeles public school system has given assurance that nisei children in the schools will be protected as much as possible from hate and fear. Some principals of schools called personally on the families of Japanese to give them confidence that they had good friends among Caucasian Americans. The dean of the University of Southern California asked Wendell Miller, minister of the University Methodist Church, what could be done to help some stranded Japanese students on the campus. The students running the cooperative which serves meals in the church dining room shared their food with their Japanese classmates.

* * *

Many Deprived Of Jobs

Of course there has been great hardship. Perhaps 150 nisei young men have been let out of their jobs at the retail fruit and vegetable markets. An unknown number of first- and second-generation gardeners, housekeepers and janitors have lost either part or all of their work. Apparently few if any of Japanese extraction are allowed to travel. But not many cases of discrimination by Caucasians have come to light. Evidently the threats of eviction from homes are few. The nisei and issei among us are under great pressure. That pressure is being answered in part at least by an unprecedented effort to practice a good neighbor policy. The test will come during the next few months. To find temporary or permanent jobs for second-generation Japanese who have lost jobs because of boycott or prejudice will not be easy. There may soon be needed a loan fund for needy persons and families, along with soup kitchens. The organization of committees of "sponsors" or "friends," so that each family of Japanese ancestry in the community will be personally known by a member of the dominant racial group, may soon become an obligation which some church fellowships will gladly assume. ALLAN A. HUNTER.

Pastors Discuss Church in War

Church's Mission Has Not Changed, Says Henry Hitt Crane—Rector Urges Necessity for Peace Plans

(Correspondence from Michigan)

DETROIT, Dec. 15.—Some of the sermon subjects in Detroit on the first Sunday following the declaration of war were: Henry Hitt Crane, Central Methodist, "The Christian Church in Time of War"; Marshall R. Reed, Nardin Park Methodist, "Blacking Out the Stars"; Irwin C. Johnson, St. John's Episcopal, "Today's Tensions"; John W. Hoag, Woodward Avenue Baptist, "With America in the Storm"; Charles H. Myers, North Woodward Congregational, "The Grapes of Wrath"; Samuel H. Forrer, Jefferson Avenue Presbyterian, "Judas Iscariot"; J. Frank Norris, Baptist Temple, "The Blessings that Japan's Assault Will Bring in America"; Dean O'Ferrall, St. Paul's Cathedral, "Christ and Americanism"; Arthur D. Klontz, Boulevard Methodist Temple, "What Shall We Do Now?"

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'Do Good to Enemies,' Says Straton

Excerpts from some of the sermons preached are worth recording: Hillyer H. Straton, First Baptist Church, said: "As Christians we have got to do good actively to our enemies, even while we oppose their evil designs. I have never been a pacifist, because I have an imagination. Our people see, as England did, that there are circumstances in which brave, honorable and Christian men could prefer war to an impossible peace." Henry Hitt Crane, most outstanding pacifist preacher in the city, declared: "The tragedy of total war is at last upon us, despite whatever efforts were made to avert it. Pre-eminently the church must keep clear the vision of God. In war or in peace, the church must be true to her Master. Undiscouraged love, tireless forgiveness, undying compassion must burn like altar fires that cannot be extinguished. Thus only can we be fit to win a clean and enduring peace."

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'Plan for Peace Now,' Rector Asks

Valentino Panizzoli, minister of the Italian Baptist Church of Our Savior, offered a prayer that "God will lead those who are at the head of the nation." Born in Italy, this Baptist preacher came to America 31 years ago. He was converted at a street meeting conducted by the church which he now serves as minister. He urged his people "to stand firm for the democratic principles of their adopted country." William R. Kinder of St. Joseph's Episcopal Church said: "It will be too late to start thinking about peace after the war. We must think of it right along while we are fighting the war. If we make the mistakes again which followed the last war, that will mean still

another war. Unless this vicious circle of war and peace, of truce and war, is broken, it will mean the ultimate destruction of our civilization."

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Archbishop Puts Ban On Hatred

At the request of Archbishop Edward Mooney of the Catholic diocese, a special prayer for the nation in time of war was offered in all Catholic churches, during and after each mass, including the petition that God would give us strong help to repel the assaults of our enemies. Archbishop Mooney instructed his clergy: "It is our duty in time of war to keep before our people the ideal of seeking peace with justice and defending the right without hate." A different note was struck by J. Frank Norris who, supporting the war, declared with reference to the Japanese: "I want to wipe them off the face of the earth, sink every ship they've got, and put them right back where they belong."

* * *

Give All Without Stint, Asks Jones

The writer ran in the bulletin of Central Woodward Church this paragraph: "We are at war. It is a time to keep calm and resolute; a time to stifle hate even as we tax ourselves and possessions to give the nation and the cause of freedom our all without stint. It is a good time to remember what the late Mr. Justice Oliver Wendell Holmes said—and he was far from a sentimentalist: 'The flag is but a bit of bunting to one who insists on prose. Yet thanks to Marshall and to the men of his generation, its red is our lifeblood, its stars our world, its blue our heaven. It owns our land. At will it throws away our lives!' "

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And So Forth

At St. Paul's Cathedral the dean, Kirk B. O'Ferrall, announced to the congregation that Canon C. Wellington Hughes, who left the cathedral staff more than a year ago for service as chaplain in an anti-aircraft regiment, had written requesting prayers "at the altar I love," and that the regiment was marching under sealed orders for active service.

Up to now no minister of pacifist leanings in Detroit has taken the position of John Haynes Holmes, who, following the same position he took in the First World War, announced his continued opposition to war and offered his resignation to the congregation.

EDGAR DEWITT JONES.

Wichita Holds City Preaching Mission

United evangelistic meetings were held in the Wichita Forum under the auspices of the Wichita council of churches, Nov. 16-Dec. 7. Dr. Bob Shuler of Los Angeles preached during the first week and Roy L. Smith, editor of the *Christian Advocate,* during the second and third weeks. Bernard Vessey of Colorado Springs directed a choir of 350 voices. Dr. Shuler and Dr. Smith were pastors of neighboring churches in Los Angeles for several years. The total attendance for the three weeks of meetings was more than 75,000. On the closing Sunday duplicate services were held, afternoon and evening, at which more than 10,000 people were present.

Expect Air Raid In New York

Londoner Warns of 'Token Raids'—Peace Covenant Ministers Stand Fast—Memorialize Cadman

(Correspondence from New York)

NEW YORK, Dec. 22.—The war spirit continues to grow in the city as preparations for "token" or more serious air raids develop. Cases including shovels, pick-axes and bars, together with pails of sand, are appearing in all office buildings. Al Smith has declared that anyone on the 102nd floor of the Empire State Building must stay up or walk down during a raid, for all electricity will be shut off. Air-raid wardens are calling at every home. Schoolchildren are assigned to listen to the radio hour by hour for raid warnings. Sandbags are being put in front of buildings. Albert E. Davies, former chairman of the London city council, told a dinner audience recently, however, that a "token bombing of New York by German planes is well within the bounds of possibility, but it is absurd to think that the city will be subjected to such continuous large-scale raids as those undergone by London."

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Peace Covenant Group Meets

Ministers and church groups were also meeting and pledging aid and support in varying degrees. On Tuesday the "Covenant of Peace" group met at Broadway Tabernacle, whose minister is Allan Knight Chalmers. Dr. Chalmers stated that so far as he knew not one of the 2,200 signers of the "Covenant of Peace," a pacifist statement, had changed his views. The Federal Council issued a call for a special meeting of the executive committee to be held Dec. 30 to "consider the war emergency responsibilities of the council."

* * *

For Federal Union With Britain

Last Monday the "Union Now" group addressed a petition to the President urging him to "submit to Congress a program for forming a powerful union of free peoples to win the war, the peace and the future." All the nations mentioned in the full-page advertisement in the papers were within the present British empire, but this union would take in "such other free peoples, both in the old world and the new, as may be found ready and able to unite on this federal basis."

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Pacifist Refuses To Resign

"I am just as much a pacifist as Dr. Holmes, but I do not see any reason for resigning," declared John Paul Jones of Union Church, Brooklyn, in an address before the men's club of his church. The talk was recorded and later printed and distributed to the congregation by the club. Dr. Jones said: "Christ's admonition about loving your enemies and doing good to them that despitefully use you is only relevant when you have enemies. What would you really think of me if I preached long and loud about this gospel of treating your enemies in a Christian way when I had no enemies, but at the moment I had enemies I dropped it and began to talk about something else? I have to keep on trying to find ways to do good to the people that do ill and evil to us." He concluded: "Holding my convictions as a believer in democracy, and at the same time to my conviction on the irreconcilability of Christianity and war, I shall work within the limitations that are imposed upon me to save the souls of all people, and to work for the best development and interests of all mankind."

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Japanese Pavilion Will Be Torn Down

New York has decided to tear down the $250,000 Japanese pavilion which was a gift from Japan to the world's fair. It was one of the few buildings at the fair which were to be "permanent." In presenting the building to Mayor LaGuardia in 1940, Kaname Wakasugi, the Japanese consul general, said: "In such a world of turmoil and unrest as we are confronted with these days, all the more precious are peace and good will among nations. May this beautiful pavilion and garden stand in this park forever as a monument of our sincere aspirations for peace and good will between our two great nations across the Pacific."

* * *

Willkie Urges Tolerance

Wendell L. Willkie, speaking before a luncheon under the auspices of the National Conference of Christians and Jews at the Hotel Astor on Wednesday, warned Americans today that if they "fail to preserve civil rights in this country" during the present war all of our "sacrifices will be in vain." He declared that Americans must be alert to resist the reawakening of the spirit of intolerance and prejudice under wartime conditions.

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Cadman Memorial Service Held

On Thursday evening, which was the 77th anniversary of the birth of Samuel Parkes Cadman, over 1,500 people attended a memorial meeting held in the Academy of Music in Brooklyn. The speakers included Mayor LaGuardia; Msgr. John L. Belford, Catholic prelate, who was a close personal friend; Rabbi Stephen S. Wise; and Douglas Horton, national executive of the Congregational-Christian Churches. Justice Lewis L. Fawcett presided at the meeting. William E. Dudley, pastor of Flatbush Congregational Church, who was chairman of the program committee, pointed out that the approach to Brooklyn bridge had been named "Cadman Plaza" by the city council, and outlined a plan for a suitable bronze plaque or granite shaft in the plaza. Gifts will be asked to add to a memorial fund already subscribed in part.

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And So Forth

The current edition of *Information Service* is entitled "The Church and Credit Unions." It was prepared for the committee on church and cooperatives of the Federal Council by Benson Y. Landis. Reprints are available from the Federal Council.

J. HENRY CARPENTER.

Mexico Supports Stand of U. S.

President Backs America in War on Japan—Burn Communist Books Used in Public Schools

(Correspondence from Mexico)

MEXICO CITY, Dec. 15.—According to press editorials and statements issued by many organizations, the leaders of Mexico endorse President Avila Camacho's policy of cooperation with the United States, England and the other countries fighting against nazism. Japan's aggression against the United States in the Pacific, which has forced Mexico to take clear sides in the conflict, has been an acid test of the feelings of the Mexican people and a critical test for our government. Axis propagandists have been active, reviving the memories of old conflicts between the two countries north and south of the Rio Grande and playing skillfully on the historical resentments resulting from them. The good neighbor policy has done much to remove these bitter feelings, but the Axis knows that there are embers deep down in the soul of the masses and that it would not be very difficult for the blower of propaganda to set them in full blaze again. Hatred of "Yankee imperialism" is a deep-seated feeling not only in Mexico but in all Latin America.

* * *

Japan to Right Past Wrongs?

Furthermore, a fantastic dream had been long cherished by the more naive and uneducated people: a war between the United States and Japan, with the latter playing the role of friend of Mexico and avenger of past wrongs. According to this legend, Mexico, with the aid of Japan, would recover the large portion of its territory taken by the United States way back in 1847. No sensible person in Mexico, of course, entertains this delusion, but nevertheless the actual outbreak of the war in the Pacific seemed to be a strong encouragement to these absurd dreams.

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Camacho's Stand Courageous

It was against and in spite of these tendencies among the massess of the Mexican people that President Camacho had to take his stand for the United States. The American people must know that it was not a very easy thing for him to do. He was aware that he was confronting traditional resentments and exposing his authority and influence to a severe test of strength scarcely a year after taking his office. But without any hesitation he came forward and in his momentous address to the Mexican people on Dec. 8 he made a moving appeal to forget past grievances, to blow out all resentments and to take a stand for the freedom of the Americas.

* * *

People Support National Policy

Considering all antecedents, the response has been very fine. There are still many, to be sure, who are not quite certain that this is what Mexico should do. But, as a matter of fact, the leading opinion representing the most enlightened and influential people in Mexico stands fast in endorsement of their president's policy. Not only the outstanding newspapers, but numerous organizations—a cross section of the Mexican people—have showered on the president messages of congratulation and support. These forces represent the nation's best thought and will. It is their task at this crucial time not only to stand by President Camacho, but also to undertake an intensive campaign of enlightenment of the masses in order to wipe out the insidious contentions of the Axis propaganda. For this purpose, many of these organizations are holding mass meetings and publicizing statements in which the President's policy is being explained and defended. It is a very encouraging sign that up to the present time there is no strong outspoken criticism of our international policy.

* * *

Church Leaders Are Hesitant

Some leaders of the evangelical forces in Mexico city met on Dec. 12 to discuss what is to be the stand of Mexican Protestantism in the face of the present international situation. In the light of the discussion, it seems that a unity of opinion has not as yet been reached. But the main difference does not seem to be on the ground of sympathies, but rather on policy. There are some who would like to express the evangelical people's support of President Camacho's international policy, as they are convinced that nazism is anti-Christian and aims at the destruction of the churches, and that a victory of England and the United States would assure the evangelical movement a better future. On the other hand, there are some leaders who think that, even with this the case, it is not the church's business to take sides in a war, but rather to confine itself exclusively to its preaching mission and its ministry to the suffering people. This latter group is afraid of entangling the churches in politics.

* * *

Assure President Of Prayers

Nevertheless, the meeting reached common ground when it was decided to send a message to President Camacho expressing moral support and sympathy and telling him that "the evangelical people of Mexico are praying for you, that God may lead you in the discharge of your transcendent responsibilities." The message was signed by the chairman of the National Evangelical Council and the chairman of the Federal District's ministerial alliance. The meeting also approved a petition to the National Evangelical Council that a national conference of Christian workers be convened in the near future to study what the churches' position will be.

* * *

Communist Books Are Burned

At the end of 1934, a big bonfire blazed up in one of the large *patios* of the department of public education. Images of Roman Catholic saints were burnt to ashes. It was one of the many radical demonstrations which marked the beginning of an educational "reform" led by the communists. As a part of this reform great numbers of new textbooks, infused with the dogmas of communism, were published at the government's expense and widely distributed. A few days ago, the replica of that notorious bonfire was kindled in the same place. But this time, the fire was fed with 1,000,000 copies of the communist textbooks, the remaining stock of the department's publishing office.

In the meantime, the campaign for the restoration of freedom of teaching and the re-establishment of the lay public school has continued with increasing strength. The department is gathering the official views of each of the Mexican states.

G. BAEZ CAMARGO.

CLEAR HORIZONS

A Quarterly of Creative Spiritual Living

Contents, January, 1942

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Why Should Mortals Wonder?.....A Department of Answered Prayers

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CLEAR HORIZONS was started last year as an adventure in solving problems in a heavenly way. We know of no other magazine in America that is wholly devoted to the deepening of the spiritual life through the pathway of actual experience. Each number has its own theme, especially valuable for ministers and speakers.

OUR READERS TELL US:

"Recently in Sao Paulo, Brazil, I found a friend who had her copies of **CLEAR HORIZONS.** A friend there liked some things in them so well he is translating them into Portuguese."—**Elizabeth Lee,** *Methodist Board of Foreign Missions, New York City.*

"The friends to whom **CLEAR HORIZONS** was sent for Christmas were more than delighted with it. This digest of current religious thought is going to be of exceptional value to us in the leadership of our women's work, and especially helpful in the field of worship materials and present trends in religious thought."—**Ann Elizabeth Taylor,** *Secretary, Missionary Support, Presbyterian Board of Home Missions, New York City.*

"It would be hard to express in any adequate way just how much I appreciate this fine quarterly. **CLEAR HORIZONS** goes beyond anything I have ever read in pure spiritual power. I hope 'we' may soon have a million subscribers."—**H. F. Boss,** *Division Manager, Universal Life and Accident Ins. Co., Dallas, Texas.*

"I want to express my appreciation for **CLEAR HORIZONS.** You have brought together very valuable material that ought not to be forgotten. Passages such as you have used get buried away under the pile of ever-increasing new books, and unless some one digs them out and reprints them as you have done, we miss things of great value."—**Winfred Rhoades,** *The Boston Dispensary, Boston, Massachusetts.*

Japanese Blow Shocks Britain

Attack Not Anticipated—Confidence In Final Outcome Is Unchanged— Conscription Scope Enlarged

(Correspondence from England)

LONDON, Dec. 9.—We too awoke on Sunday, Dec. 7, to the terrible reality of a world war. The thing about which we had speculated, about which our romancers had written stories, about which our prophets had spoken, was now upon us. We have grown accustomed "to sup upon horrors," and it is inevitable that the mind should become dulled by them. But the news that Japan had attacked the Hawaiian islands and declared war in effect upon both America and Britain and all nations associated with them came with a shock of surprise. The answer from the British commonwealth is unmistakable. Before this hour there has never been war between Britain and Japan. For many years they were allies and as far as can be known, until Japan invaded Manchukuo, the ordinary Briton had no hostile feelings for that other island kingdom. During the last four years our sympathy has always been with China.

* * *

Churchill Gives A Warning

Of the perfidy of the Japanese plans it is not necessary to speak. The words of Mr. Cordell Hull do not seem too severe. Mr. Churchill took pains to tell us that their sudden action might be a desperate gamble, or it might be from a consciousness of their hidden strength. We are called by the new conditions to receive, it may be, less from our friends, and to be prepared to do more for ourselves. Of the ultimate end we have no misgivings.

* * *

Total War Takes Everybody

During this week important new measures have been brought forward and passed by Parliament. For some time past there have been appeals to the government for a bolder policy in the provision of "war service for all." The changes have been summarized in *Time and Tide:* "The military age for men will be raised to 51, not for active service, but to free younger men from static and sedentary posts. Young women between 20 and 30 years of age, if unmarried, will be conscripted for the A. T. S. to release still more men, mainly from air defense duties. Eleven million wives will be encouraged, though not compelled, to fill out the cadres in the factories, for part time if they have home demands. Young people will be given their chance. Boys and girls between 16 and 18 years of age will be 'directed' into national service or para-military training. Young men between 18½ and 20 will now be called up."

These demands upon our people are not all that have been decided upon, but they show that the nation is now organized as it has never been before. The obligation to serve is now laid upon 33,250,000 men and women between childhood and old age. But it must be noted that there is no actual compulsion, except for the forces, and among women, only young spinsters and widows are compelled to serve.

* * *

Free Church Leader Dies

The people of all churches will learn with sorrow of the death of R. C. Gillie. Those of us who knew and loved the man can take comfort in the rich and long service which he gave both to his own, the Presbyterian Church of England, and to all the free churches of the council of which he had been president. He was 75 years of age, and to the last he was busy, especially in his writing, though he had retired from pastoral service. Dr. Gillie began his ministry as assistant to John Watson, better known in his later years as Ian Maclaren, the novelist. Watson was a very great pastor, and to him Gillie owed much. In his turn he too, with all his public work, never ceased to be not only a conscientious pastor, but one whose heart was in this work.

Watson said of Gillie when he left to go to Willesden that he had almost too much in his favor. He was a handsome man who might have passed for an officer of the Guards. He had an excellent voice, and a gracious and friendly manner. He was a good scholar with a quick responsiveness to beauty whether in art or in literature. He wrote in a clear, forcible and graceful style.

* * *

St. Martin's Asks For Assistance

Everyone in this country knows St. Martin's-in-the-Fields. It is a place which stands for all that is most lovable in the service of the Christian church. When the Londoner passes it, he recalls Dick Sheppard and Pat McCormick, and the crypt with its ever open door. He thinks too of the link between this church and the radio service from the first days of broadcasting. He knows that the succession is not broken, and in Eric Loveday, the present vicar, there is a leader for this church in whom the tradition lives. The fire does not "die on the altar."

The vicar has had to report that critical days have come to the church. Its income has decreased for reasons which are obvious. But the expenses, so far from falling, are rising. The church's activities cover hospital, alms-houses, three tubes, crypt, fire station, Hungerford Club and Gatti's, the old restaurant now taken over by the troops. There was never more need of the distinctive and most gracious service of this church. It receives and administers for others in charity great sums, but for itself it has not appealed. But it must do so now.

* * *

And So Forth

The writer who signs himself "Ilico" has written upon his impressions of American churches. Among many other things he points out that in New England as in Old England there came a time in which the interior of the churches was changed, partly for esthetic and partly for theological reasons. They moved the pulpit to the side and set the table at the back of the chancel, so that it was neither the table nor the altar. He adds: "I can only express the hope that Americans who lead us in so many ways will also lead us to a right esthetic judgment and a sound doctrinal practice in these matters also."

EDWARD SHILLITO.

Quakers Plan to Continue Aid

Work in France to Go On—European Friends Enlarge Relief Activities—Help British Prisoners

(Special Correspondence)

PHILADELPHIA, PA., Dec. 15.—The American Friends in Marseilles have cabled that even in the event that diplomatic relations between the United States and Vichy are broken, they are prepared to carry on their relief work. Consequently the story of the way in which European Quakers—Irish, Swiss, Swedish, French and others—are continuing their service on "the glamorless front" in the interior of Europe will be of interest.

Oppose Jewish Persecution

The division of France into the occupied and unoccupied zones, with little or no communication possible between them, resulted in a growth of Quaker activity in the unoccupied zone, according to the 1940-41 yearly report of the French Society of Friends. New publications have been started and a number of new members received. The outstanding event of the year, so far as French Friends are concerned, was the opportunity they took to give a clear and outspoken testimony against the persecution of the Jews. With daring and determination Friends carried this issue before the public and the authorities in France. To be sure the results of this protest cannot yet be said to be tangible, but the memorandum they have sent to America gives a very encouraging and illuminating account of the reception accorded their protest.

Carry Protest to Vichy

A delegation finally carried their concern to M. Vallat, Vichy high commissioner for Jewish affairs, reading to him a statement which said in part: "And moreover it seems unjust and illogical to thrust upon the Jews alone, or upon the governments of the capitalists alone, full responsibility for the war. We are in fact all responsible, and Christians, by the sole fact of saying such a thing, are surely more responsible than others." According to their report, "a simple and cordial conversation followed the reading of this statement. The possibility of our actual participation by way of an organization for relief work was admitted in principle by M. le Ministre, who authorized us to make use of our conversation and of his moral support in order to try to obtain new funds from American Quakers."

Contact with England, according to them, has been completely cut off for the French Quakers. Communications with America are very uncertain. Relations with Friends in Holland and the Scandinavian countries have been resumed. Occasional German Friends have visited Paris and correspondence with the German Yearly Meeting in Berlin is open. A message sent by German Friends quoted John Woolman's saying: "He that believeth, maketh not haste." It continued: "The present time does not permit us any other than strictly

individual effort" except the prayers of the group silence, "the action of God himself in our spirits."

Continue Aid to British Prisoners

The relief and visitation work of the French Quakers among British and other prisoners of war in the occupied zone continues. "This work consists in distributing clothing and underclothes" to the prisoners in five camps. Clothes and food parcels are also given out to British prisoners in Paris jails. Some of the supplies come from the French Red Cross. Maurice Fleury writes: "At the beginning of my work last June, I was not allowed to see the prisoners myself. . . . Now I have been authorized to see the prisoners myself and to give them their packages personally. I am sure that the parcels reach their destination." He speaks of "seeing the prisoners, talking with them and bringing them words of comfort, which are always of great comfort to them."

Provide Help for Refugees

Aid to refugees continues on the part of French Friends. They supply small sums of money, weekly food supplements and some clothing and they conduct a bi-weekly medical clinic and dispensary. This work has not stopped since the evacuation in June 1940. Although the number of Friends in south France is very small, each has proved himself a tower of strength, assisting greatly the work of the American Friends Service Committee through Howard Kershner and his associates. Some 40 interested persons were recently present at a tea-meeting in Marseilles.

Two Swiss Friends managed to visit the work of the American Friends in children's colonies and in concentrations. They found that some of the assisting French Friends were very busy and had created quite a lot of interest among other persons in the neighborhood. Nevertheless they themselves did not have food enough to serve lunch. With the help of the American Friends, they are trying to "help these two forsaken villages [Gurs and another] to their feet again by rebuilding houses, settling solid groups of refugees and above all starting new industries that might permit them to live on."

'Full of Admiration'

After several days of conferences and visits to children's and concentration camps where the American Friends Service Committee is working, these Swiss Friends wrote: "We felt a wave of admiration rising in us for those who accept work on this glamorless front of the present conflict, for the courage and the effort it must take to work day after day in such conditions and with such tools. . . . We come back to our job full of admiration for what they are accomplishing in their various fields and full of desire to be more helpful to them in the future."

BARBARA L. CARY.

Church Women to Probe Camps

Declaring that neither the army nor the U.S.O. could adequately provide for the social and religious life of the men in the camps, the women's division of Christian service of the Board of Missions of the Methodist Church voted recently in New York to call a conference of church women of all denominations to investigate the problem. They also condemned publications carrying liquor advertisements.

Catholics Offer Aid To Strikers

Full support to the striking employees of the Alden Hosiery Mills of New Orleans was extended by the Labor Institute of the New Orleans Catholic archdiocese in a resolution issued by its director, Rev. W. H. Reintjes. "The church teaches that the organization of workers in labor unions for the purpose of genuine collective bargaining in good faith is an indispensable step toward the new Christian social order advocated by the . . . social encyclicals," he is reported to have said.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Confirm or Deny (Fox) Don Ameche, Joan Bennett, John Loder, Roddy McDowall	*Melodrama,* set in London during threatened invasion, with brash American newsman fighting censorship until love and tragedy dissuade him.	Swift-paced, almost annoyingly so, with a number of tense, exciting sequences, but with artificiality in "heroic" scenes and in certain characterizations which makes them something less than convincing. *Explosive, melodramatic.* M, Y
Moonlight in Hawaii (Univ.) Mischa Auer, The Merry Macs	*Farce-musical* about swing quartet seeking radio contract from rival pineapple "kings."	The Hawaiian setting has little to do with this giddy trifle, its main offering being the "swing" numbers inserted. *Mediocre.*
Top Sergeant Mulligan (Mono). S. Holloway, N. Pendleton	*Farce,* set in training camp, with inevitable comic pair bringing inevitable chaos.	One wonders at habit of introducing as frequent setting for part of these camp farces a nearby "night club." *Cheap, unpleasant.*
Two Latins from Manhattan (Col.) Joan Davis, J. Woodbury	*Comedy* about two girls who pose as Cuban entertainers when the real team fails to appear for scheduled "act."	Total effect is noisy, scattered. Ethics of situations are treated lightly. A few good comedy elements are lost in an atmosphere of *awkward confusion.*
Unholy Partners (War.) Edward Arnold, Laraine Day, Marsha Hunt, E. G. Robinson	*Drama* created when tabloid newspaper publisher accepts backing from notorious gambler, then insists his dubious policy "in public interest" be allowed to continue.	A serious undertaking that requires adult perspective to distinguish between shades of newspaper ethics —since publisher is unethical about "jumping" stories in order to win eventually over silent partner's evil. *Tense, heavy, somewhat confused ethically.* M
You Belong to Me (Col.) E. Buchanan, Henry Fonda, B. Stanwyck	*Comedy* about how a wealthy playboy persists in being jealous of his wife's patients—said wife being a physician—until he finds a job.	Glib treatment of an unimportant situation, with little of value to say and an interminable time consumed in saying it. A few amusing situations, but mostly *silly ado about nothing.* M

BEST CURRENT FILMS

For Family: Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, It Started with Eve, Men of Boys' Town, the Reluctant Dragon, Tanks a Million.

For Mature Audience: All That Money Can Buy, Blossoms in the Dust, Citizen Kane, Here Comes Mr. Jordan, Hold Back the Dawn, How Green Was My Valley, Ku Kan, Ladies in Retirement, The Little Foxes, Major Barbara, Meet John Doe, One Foot in Heaven, Sergeant York, Shining Victory, The Stars Look Down, Suspicion, Target for Tonight.

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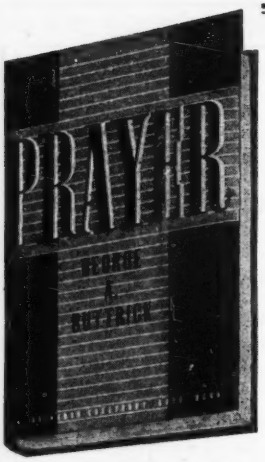

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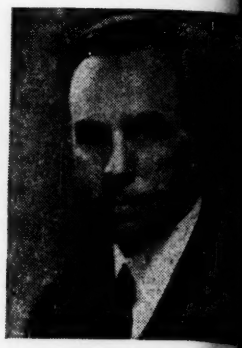

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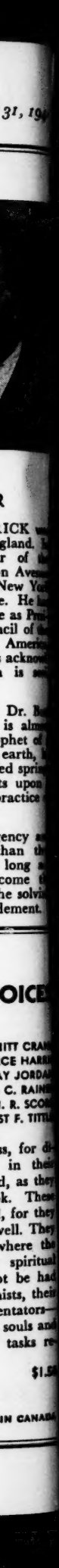
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